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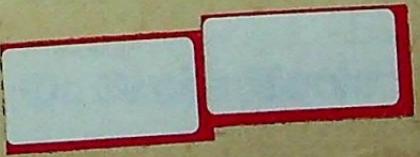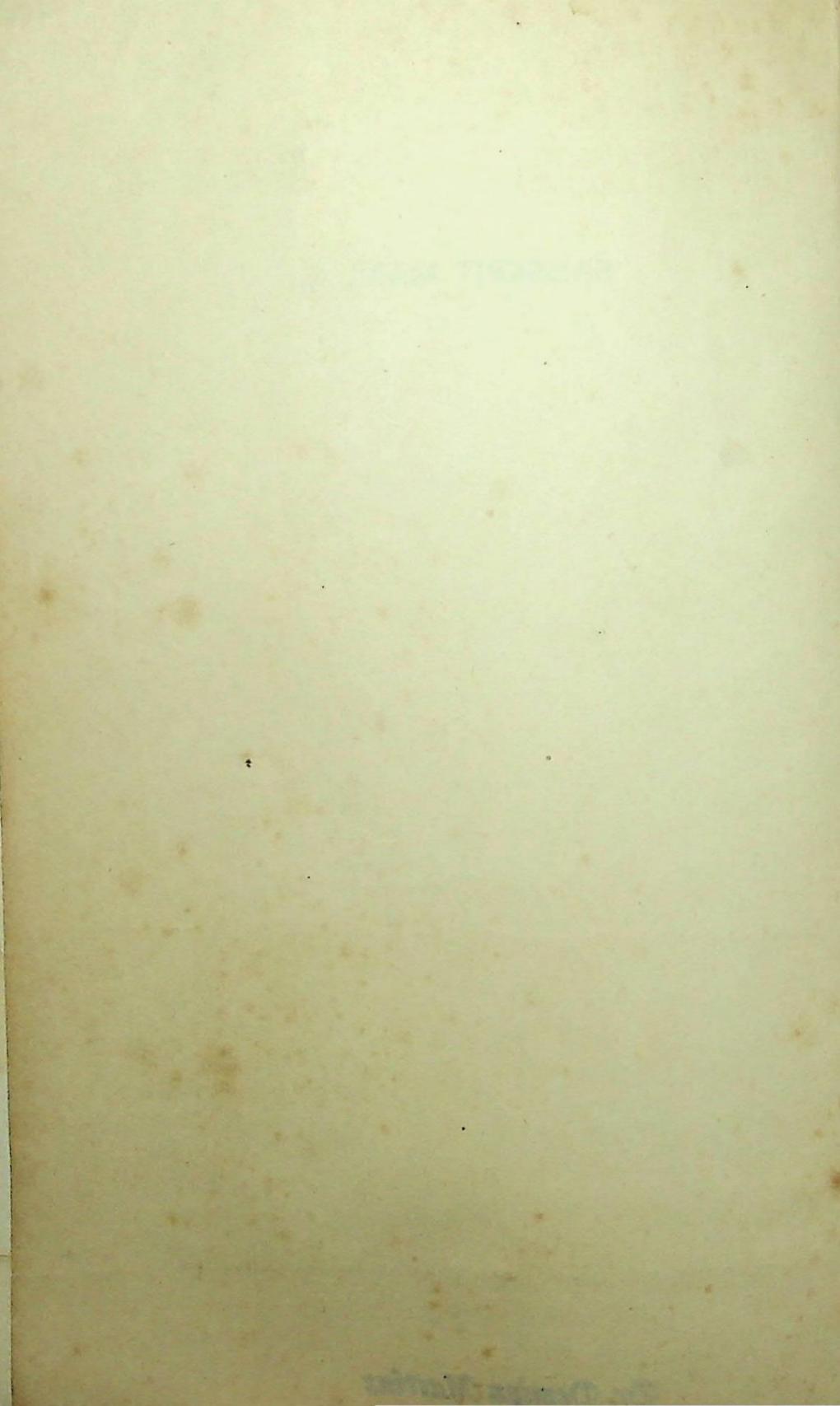
SANSKRIT MANUAL

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*A Quick-reference Guide to
the Phonology and Grammar
of Classical Sanskrit*

Compiled by

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PREFACE

This book is designed to serve as a convenient quick-reference guide to the grammar of Classical Sanskrit, for the use of university students and others. It is not intended to be a complete grammar of the language. Rather, its purpose is to present, mainly in the form of easily read tables, essential reference information such as the rules of sandhi, the declensional and conjugational paradigms, and the principal parts of major verbs.

About two-thirds of the book consists of tables. The remainder is text, with advice on how to use the tables and explanations of the grammatical principles underlying them. Most of the grammatical information has been abstracted, with substantial modification of the presentation, from existing Sanskrit grammars, especially those of Whitney, MacDonell, and Kale. An exception is the set of three indexes: 'Index to verb stems', 'Index to verb endings', and 'Index to noun endings' (Tables 28-30). These probably have no counterpart elsewhere.

The manual originated as a set of photocopied notes which was supplied, as a supplement to existing textbooks, to first and second year students of Sanskrit in the Department of Studies in Religion at The University of Queensland. Over a period of seven years those notes were progressively modified and expanded until they became the present fairly comprehensive reference work. While still primarily intended for beginning and intermediate students, the manual should also be found useful by scholars working with Sanskrit at any level.

Much of the difficulty encountered by students of Sanskrit is due, it can be argued, to unsatisfactory presentation. This derives largely from a tendency, on the part of those who compile Sanskrit textbooks, to accept uncritically the traditional grammarians' concepts and modes of description. In this manual that tendency has been resisted. Certain concepts and modes of description that are very firmly established in the tradition of Sanskrit grammar are set aside in favour of ones that are self-evidently simpler and more appropriate. To this extent the present work is innovative — and no doubt also

controversial. The nature of the innovative features will become apparent in the section on 'Principles of presentation'.

Scope

The range of grammatical categories covered in the manual is maximally wide. I recognize that some of the categories dealt with (e.g. the precative, and the causative aorist) are rare, and that the information given on them is of correspondingly limited use. I maintain, however, that their inclusion serves an important function: gaining a panoramic view of the total grammatical landscape makes one better able to appreciate those sections of it that one is already familiar with. For example, Table 15, which purports to set out all the conjugational forms of a representative verb (nayati), no doubt contains a number of forms that are unlikely to be encountered in practice; yet their inclusion serves the important function of completing the conjugational picture. Daunting as that total picture may be, it enables the student to see how known conjugational patterns fit within the overall framework.

As regards the scope of the two tables dealing with specific verbs, 'Principal parts of verbs' (Table 27) and 'Index to verb stems' (Table 28), the choice of verbs to be included was determined ultimately by the content of Lanman's *Reader*. The two tables cover every verb (apart from exclusively Vedic ones) contained in Lanman, to a total of 432. This ensures that the manual meshes in well with students' continuing studies, since Lanman seems likely to remain a major text in university Sanskrit courses for many years to come.

Principles of presentation

The main medium of presentation is carefully designed tables. These, by setting out the information in visual, picture-like form, facilitate comprehension and eventual mastery of the patterns, as well as being the most convenient format for reference purposes. For example, the rules of external sandhi, which most grammars and primers present in the form of numerous verbal statements, are here presented as a single table. This reveals at a glance not only the individual rules but also the broad phonetic principles underlying them. (Probably the only previous textbook to make use of such a table is Coulson's.)

Roman transcription is used rather than devanāgari. Certain characteristics of the devanāgari script, particularly the frequent

departures from a simple left-to-right sequence of consonant and vowel letters, make it rather unsuitable as a medium for presenting grammatical information (by obscuring regularities and patterns of correspondence). The roman transcription, besides being free of these defects, has certain positive pedagogical advantages. For example, its use of subscribed dots, though typographically troublesome, draws attention to the internal sandhi rules relating to retroflexion — as in instances like viṣeṇa.

The grammatical terminology is in English rather than Sanskrit. For example, the terms 'active' and 'middle' are used instead of the traditional 'parasmaipada' and 'ātmanepada'. The English terminology, while possibly lacking the precision and specificity of the Sanskrit, has certain overriding advantages. Apart from being self-evidently easier for the English-speaking student to understand and work with, it is in many instances considerably more informative; for example, 'dative case' conveys information that 'caturthī vibhakti' does not.

In the case of the ten verb classes, the traditional names are abandoned entirely, as being mnemonically not very helpful. For example, for the ninth class the term 'kryādigaṇa', derived from the type representative verb krīṇāti, is replaced by '-nāti verbs' or 'the -nāti class', derived from the characteristic conjugational ending.

But the revision goes further than a mere change of the nomenclature. The traditional tenfold classification itself is virtually abandoned. That classification is based principally on the manner in which the verb stem is derived from the root, a criterion that is both linguistically and pedagogically unsatisfactory. Sanskrit textbooks implicitly recognize this. Invariably they begin their account of the verb classes by introducing classes 1, 4, 6, and 10 together as constituting a single major category, and providing a single paradigm representing them all. This practice amounts to an acknowledgement that the principal classificatory criterion ought to be the pattern of conjugational endings attached to the stem. The manner in which the stem itself is derived from the root is rightly treated as a secondary consideration. The classification adopted here recognizes this: the verbs traditionally classed as 1, 4, 6, and 10 are treated as a single class, termed 'the -ati class' after their characteristic ending (i.e. the ending in the most important

conjugational form, the third person singular of the present indicative active).

On the other hand, the traditional class 2 is here recognized (as is often implicitly done in existing grammars) as comprising four distinct classes, each with its characteristic set of endings and pattern of vowel gradation. Thus each verb in this revised classification is identified with, and in fact defined by, a particular conjugational paradigm. The different ways in which the verbal stem is derived from the root are treated as largely devoid of classificatory significance. Indeed, roots receive little attention in the treatment of verbs presented here. This is a major departure from standard practice. The justification for it becomes evident when one examines critically the implications of following the traditional approach.

Let us consider how the traditional verb class 1 (bhvādigaṇa) is introduced to students in most Sanskrit primers. The rules for obtaining the verb stem from the root are described more or less as follows: (1) strengthen the vowel to guṇa grade (unless it is long and followed by a consonant, or short and followed by two consonants); (2) add the linking vowel -a-; (3) apply the relevant internal sandhi rule. For example, for the root ji the three steps yield ji → je- → je-a- → jaya-, from which one can then produce the actually occurring forms jayati etc. In addition to knowing this set of rules, one has to know that ji belongs to class 1, and that it is predominantly conjugated in the active (rather than the middle) voice. Dictionaries and the vocabulary lists in primers supply that information with entries of the form √ji 1 P (where P stands for 'parasmaipada' (active)). They also usually supply the principal form jayati, no doubt in recognition of the hazards involved in applying the rules and of the existence of exceptions. Thus the typical vocabulary entry appears as √ji 1 P (jayati) 'conquer'.

But clearly the information regarding the root (ji), the verb class (1), and the voice (P) tells the student little of value, for the single item jayati already says it all. Thus at this stage in the student's career the concept of roots, together with the rules which that concept makes necessary, is an unwarranted complication. Introducing beginning students to the concept of roots does nothing to facilitate presentation of the linguistic facts, or ease the task of mastering the present and imperfect tenses. It has the very opposite effect. Students' interests would be better served if verbs were cited in their most commonly occurring

form; for example, the above verb might as well be introduced simply as jayati 'conquer'.

Such considerations underlie the treatment of verbs presented here. The discussion proceeds not from hypothetical roots but from actually occurring verb forms, conventionally cited in the third singular of the present indicative active (or middle), thus: jayati 'conquer', labhate 'obtain', jānāti 'know', sunoti 'press'.

It is not only in the early stages of a student's career that the concept of roots causes unnecessary difficulty. Consider, for example, traditionally formulated accounts of the aorist. They pay much attention to how the aorist verb stem may be derived from the root. The 'rules' whereby one can identify which roots follow which mode of derivation are so involved and so unreliable˙ as to be of little real use. The practical reality is that, except in a few very distinctive root types, one cannot infer the form of the aorist with any confidence; one simply has to look it up. Any realistic presentation of the aorist must therefore proceed not from roots but from actual aorist forms, in particular from the form cited in dictionaries, the third singular active or middle.

This reality is recognized in this manual. In the section on the aorist nothing is said about how one may, for example, get from the root ji to the aorist ajaiṣīt. It is taken for granted that the form ajaiṣīt can be known only by referring to a dictionary or a list of verb forms (such as Table 27). Accordingly the discussion focuses on how to conjugate once this basic form is known. The identifiable aorist paradigms (or classes of aorist) are set out and described, and information is given on how one may identify which class any particular verb belongs to. Here again the terminology is simple and mnemonic; e.g. ajaiṣīt belongs to the -sīt class of aorists.

The traditional practice of presenting verbs in terms of derivation from roots has another major disadvantage: it depends on, and thus reinforces, the very unsatisfactory traditional account of vowel gradation. According to that account, the root (e.g. ji) is in the fundamental grade, and it yields the present stem (ji → je-, jay-) by being raised or strengthened to the guṇa grade. Now, according to the findings of historical linguistics, the mechanism of vowel gradation is actually the reverse of that just described: in reality the guṇa grade (as in the present indicative jayati, infinitive jetum, etc.) is the source,

while the fundamental grade (as in the perfect passive participle jita- and the root ji) is derived from it by reduction or weakening (cf. Mayrhofer, p. 37). The traditional account has it back to front.

The fact that the traditional account reverses the mechanism of vowel gradation as between fundamental and guṇa grades does not matter greatly in the case of ji and many other roots; however, there are also many roots for which it creates problems. Consider, for example, the root vad 'speak'. According to the traditional account, the root vad yields the present indicative stem vad- by the usual process of strengthening to guṇa grade; and the fact that this strengthening does not result in any vowel change is covered by stating that the guṇa-grade counterpart of the vowel 'a' is also 'a'. This artificial device does not, however, resolve a second problem: the perfect passive participle of vad is udita-, an exception to the general rule that the stem of the perfect passive participle is identical with the root. This is dealt with by further stating that roots in va, ya, and ra usually replace these by u, i, and ṛ respectively (the process termed samprasāraṇa) in the perfect passive participle. Such ad hoc adjustments seem unavoidable, given the basic premises. For example, one could not discard vad as the root and set up a root ud instead, because strengthening that to guṇa grade would yield od- rather than vad-.

The problems illustrated in vad commonly occur wherever a root has va, ya, or ra; e.g., vas → vasati, uṣita-; yaj → yajati, iṣṭa-; grah → gṛhṇāti (exception!), gṛhīta-. As noted, the traditional attempts at solving them are ad hoc and generally unsatisfactory. Clearly the real solution is to recognize that the mechanism of gradation between the guṇa and fundamental grades actually proceeds in the reverse direction: vad-, as in the present indicative stem, is guṇa grade; and its corresponding fundamental-grade form (obtained from the guṇa by weakening) is ud-, as in the perfect passive participle udita-. Once this is allowed, the problems vanish; ad hoc qualifications become unnecessary.

This solution is adopted here. It is recognized that the guṇa grade is basic to the gradation series, yielding the fundamental grade by weakening (and the vṛddhi grade by strengthening). It is also recognized that the phenomenon of gradation is much more widely applicable than the traditional account allows; for example, where the traditional account has u → o/av → au/āv,

the present account has u ← o/av → au/āv *and* u ← va → vā. In addition, the artificial a → a → ā of the traditional account is replaced by the natural and obvious ø ← a → ā (as in ca*khnu*ḥ, *khan*ati, *khān*ayati).

These revisions of the presentation of vowel gradation go hand in hand with the de-emphasizing of the notion of derivation from roots. Once the primacy of 'fundamental grade' is rejected, the primacy of the verbal root goes out with it. But in spite of this, and in spite of all the shortcomings in the concept of roots noted earlier, roots clearly cannot be ignored entirely in a work of this nature. Roots are invariably emphasized in existing grammars and primers, and are widely applied in the design of dictionaries etc.; and they do after all have a certain mnemonic usefulness. Familiarity with the concept of roots is therefore indispensable, and can be taken for granted in a student of Sanskrit. In recognition of this, roots *are* discussed in this manual. However, they are introduced at a relatively late stage and are presented for what they are: handy labels artificially derived from the actually occurring verb (and noun) forms. Also, in keeping with common practice the 432 verbs in Table 27, 'Principal parts of verbs', are identified by their roots (used as headings) and arranged alphabetically according to those roots. For similar reasons the ten verb classes are also discussed briefly in the text and included in Table 27. Thus this manual strikes a balance between the demonstrable desirability of innovation and the practical indispensability of certain established traditions.

Acknowledgment and Request

I wish to record my indebtedness and gratitude to David Dargie for his care, patience, and ingenuity in preparing the three indexes. I would like also to ask readers to offer suggestions on how this manual might be improved, and to point out any errors, which can so easily occur in a work of this nature.

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PART I. PHONOLOGY

1. THE SPEECH-SOUNDS

The sounds of Sanskrit, when classified on articulatory criteria, fall naturally into the two-dimensional array shown in Table 1 (page 73). On the vertical axis of this array are shown the six *places* of articulation; on the horizontal are shown the *manners* of articulation, specified in terms of a number of overlapping features. It will be found that familiarity with these features, and with the total array, facilitates understanding of the rules of sandhi and other phenomena to be described below.

The collocation of the speech-sounds in words is subject to numerous constraints. For present purposes it suffices to list the following most noteworthy constraints applying in any individual word cited in isolation:

A word may begin with any consonant or vowel other than ḥ ṃ ṅ ñ ṇ ṝ ḷ. A word may end with one of the eight consonants k ṭ t p ṅ n m ḥ, or with any vowel other than ṛ and ḷ. At the beginning of a word, and within it, complex clusters of consonants are possible, e.g. *kramyante, strībhyām,* dṛṣṭvā, lakṣmyā; however, at the end of a word consonant clusters almost never occur.

2. EXTERNAL SANDHI

When individual words are put together in sentences, the boundaries between them are often blurred by phonetic interactions between the abutting sounds: the final sound of each word modifies, and/or is modified by, the initial sound of the word following it. This phenomenon is called 'external sandhi' — 'external' because it occurs between each word and the next rather than within individual words.

Because of external sandhi the process of translating into or out of Sanskrit entails a step in which the appropriate phonetic changes are allowed for. For example, the translating of the sentence 'There was a king' into Sanskrit proceeds through the following two steps. First one puts together the required component words: āsīt, 'was' or 'there was'; and rājā, 'a king'. Then one applies to these isolated forms of the words the

appropriate sandhi rule: a word-final -t, when followed by a word-initial r-, changes to -d, while the r- remains unchanged. This yields the actual sentence āsīd rājā. (Though d is not permitted as a word-final consonant in the isolated forms of words, it *is* possible in their sandhi-derived forms.) The steps are, therefore, as follows:

1) 'There was a king.'
2) āsīt rājā   (isolated forms)
3) āsīd rājā   (sandhi forms)

When translating *out of* Sanskrit the above procedure is reversed. First the appropriate rule is applied in reverse to obtain the isolated forms of the words: āsīd rājā is identified as derived by sandhi from āsīt rājā. Then the individual words āsīt and rājā are translated, if necessary using a dictionary and the appropriate tables of noun and verb paradigms.

(a)   *Rules of external sandhi*
The complete set of rules for external sandhi is summarized in Table 2. Section (i) of that table covers those cases where the first of the two words involved in sandhi ends in a consonant; Section (ii) covers those cases where the first word ends in a vowel.

Along the upper margin of Section (i) in Table 2 are shown the eight possible word-final consonants (-k, -ṭ, etc.). One of the eight, -ḥ, is divided into four types to cover four slightly different situations that prevail according as the vowel preceding the ḥ is (1) a, (2) ā, (3) any short vowel other than a, or (4) any long vowel other than ā. Types (3) and (4) are represented in the table by -iḥ and -īḥ respectively.

Along the right-hand margin of Section (i) are shown the consonants and vowels which may serve as initial for the second of the two words involved in sandhi. Consonant-initials having identical sandhi behaviour are grouped into sets (e.g. k-, kh-,...s-); and all of the vowel initials other than a- are grouped into a single set, represented by V-.

To apply sandhi rules when translating *into* Sanskrit, one moves from the upper and right-hand margins *into* the rect-angle. The form assumed by a given word-final consonant when followed by a given word-initial is indicated by the letter shown at the intersection of the corresponding axes within the

rectangle. Suppose, for example, that one is translating into Sanskrit, and has put together the component words āsīt and rājā. One then goes to -t on the upper margin and moves down the -t column to the level of r- on the right margin. At the intersection is -d, indicating that -t must change to -d, whence āsīd rājā.

Some letters within the rectangle are labelled with an asterisk, and the corresponding initial at the right margin is followed by a notation in square brackets. This indicates that the sandhi involves a change in the initial as well as in the final. For example, in the case of -t ś- the table shows -c*, while the notation to the right of ś- reads *ś- → ch-. This signifies that the -t changes to -c while the ś- changes to ch-. Hence, the total change is from -t ś- to -c ch-. As an example, consider the translating into Sanskrit of the sentence 'There was an enemy'. The steps are:

1) 'There was an enemy.'
2) āsīt śatruḥ   (isolated forms)
3) āsīc chatruḥ   (sandhi forms)

When translating *out of* Sanskrit, one first seeks the given form of the word-final within the rectangle, on a level with the given word-initial on the right margin; then one moves *out* to the isolated word-final on the upper margin. For example,

1) āsīc chatruḥ
2) āsīt śatruḥ (or āsīt chatruḥ, but a word chatruḥ is not to be found)
3) 'There was an enemy.'

Section (ii) of Table 2 summarizes the rules of external sandhi in cases where the first of the two words involved ends in a vowel. The possible word-final vowels are shown along the upper margin, and as in Section (i) all possible word-initials are shown along the right margin. The groupings are different, however, and all the consonants are represented by C-. Because sandhi between two vowels often entails a change in the second (i.e. word-initial) vowel, such changes are shown within the rectangle (rather than at the right under * as in Section (i)). For example, when translating *into* Sanskrit, -ā u- becomes -o-:

1) 'The maiden said.'
2) kanyā uvāca
3) kanyovāca

and when translating *out of* Sanskrit, -e '- is resolved into -e a-:

1) svarge 'pi
2) svarge api
3) 'even in heaven.'

(b)   *Ambiguities in resolving sandhi*

As seen above in the case of āsīc chatruḥ, the resolving of sandhi when translating out of Sanskrit may introduce ambiguity: āsīc chatruḥ could be from either āsīt śatruḥ or āsīt chatruḥ. This ambiguity can be resolved only by recognizing the familiar word śatruḥ and, if necessary, confirming that there does not exist a word chatruḥ.

All such cases of ambiguous sandhi are summarized in Table 3. For example, the case of asīc chatruḥ is covered by the entry -c ch- with its two possible resolutions, -t ch- and -t ś-.

(c)   *Exceptions to the rules of external sandhi*

In general the rules embodied in Table 2 apply indiscriminately to all words within a sentence regardless of grammatical categories and functions. There are, however, the following exceptions.

(i)   The ending of a word in the vocative case, or of an associated expletive, usually does not enter into sandhi; for example:

rāma ihi   'O Rama, go!'   (*not* rāmehi)
he indra   'Hey, Indra!'   (*not* ha indra)

(ii)   The dual-number endings -ī, ū, and -e, whether of nouns/adjectives or of verbs, do not enter into sandhi; nor does the -ī of the masculine nominative plural demonstrative amī 'those'; for example:

munī avadatām   'The two sages said.'
labhete aśvān   'They two obtain horses.'

(iii) The word saḥ 'he' departs from the rules for -aḥ in that it becomes sa before all consonants; e.g. sa gacchati, sa tiṣṭhati. Otherwise it is regular; e.g. sa uvāca, so 'vadat (from saḥ avadat), gacchati saḥ. Eṣaḥ 'this', a derivative of saḥ, behaves similarly.

(iv) The ending -aḥ of the words punaḥ 'again', prātaḥ 'early', and antaḥ 'between' behaves in a manner analogous to -iḥ. It thus diverges from the rules for -aḥ when it is followed by any voiced sound; e.g. punar gacchati, punar uvāca. Otherwise it is regular; e.g. punaḥ paśyati, punaś calati, punā rakṣati. The -āḥ of the word dvāḥ 'door' (nominative singular) behaves similarly.

(d) *Regularities in the sandhi rules*
Table 2 will be found easier to understand — and, eventually, to memorize — if considered in conjunction with Table 1. For example, the obvious division of Section (i) of Table 2 into upper and lower parts (marked by the horizontal broken line) corresponds to the division of the speech sounds into voiceless and voiced; Table 2 has a similar division: all word-initials above the broken line are voiceless, all those below it are voiced. Another example is provided by the seven sandhi derivatives of word-final -aḥ. One observes a simple regularity in the sandhi-derived fricative endings: palatal -aś before palatal c-, ch-; etc. Also the fundamental importance of the division of word-initials into voiceless and voiced is again apparent.

3. INTERNAL SANDHI
Whereas external sandhi operates *between adjacent words*, internal sandhi operates *within individual words*. External sandhi causes the endings and/or beginnings of words to assume different phonetic forms in different phonetic environments and has to be taken into account by the writer or reader every time a sentence is composed or analysed; in contrast to this, internal sandhi serves to explain certain facts about the internal phonetic structure of words as they are found in the dictionary or as they are built up from their stems and inflexional endings using the tables of noun and verb paradigms.
Many of the rules of internal sandhi are identical with those of external sandhi; for example, the plural instrumental of the noun marut 'wind-god' is marudbhiḥ, with -t changed to -d

before the voiced consonant bh of the inflexional ending -bhiḥ.
(See Table 2, Section (i) -t bh-, and Table 6, paradigm [6] (page
81).) Other rules of internal sandhi differ from those of external
sandhi. For example, the genitive plural of marut is marutām,
with the voiceless -t retained despite the following vowel.
(Contrast Table 2, Section (i), -t V-.) Only the two most import-
ant rules of internal sandhi are stated here, namely those con-
cerning the retroflexion of s and n; other rules will be noted in
later sections as they become relevant.

Rule (i)
Within a word, s changes to ṣ if it is *followed* by any sound
other than r, ṛ, or ṝ, and is *preceded* — either immediately or
with *intervening* ḥ or ṃ — by k or r or any vowel other than
a or ā.

This involved rule becomes much easier to comprehend when
considered in terms of Table 1, as is done in Table 4, Section (i).
The following examples illustrate the application (or non-appli-
cation) of Rule (i) in various situations: saḥ, eṣaḥ, kathāsu,
deveṣu, bhikṣuṣu, haviṣī, havīṃṣi, havihṣu, bhavíṣyati,
puṣpam, tisraḥ, tisṛbhiḥ. The retroflexion is transmitted to an
immediately following t, th, or n; e.g. dṛṣṭvā, tiṣṭhati, viṣṇuḥ.
Exceptions to Rule (i) are found in certain individual words,
such as pustakam and kusumam, and in many desideratives
beginning with s, e.g. siseviṣate.

Rule (ii)
Within a word, n changes to ṇ if it is immediately *followed* by
a vowel, n, m, y, or v, and is *preceded* at whatever distance by
r, ṛ, ṝ, or ṣ, provided there is no *intervening* consonantal
dental, retroflex, or palatal other than y.

This rule is depicted in Table 4, Section (ii). The following are
examples of its application (or non-application), most based on
the instrumental suffix -ena: devena, varṇena, nagareṇa,
dharmeṇa, rathena, dhātṛṇā, mṛgeṇa, mṛtena, pitṝn, pitṝṇām,
kṛṣṇena, viṣeṇa, puṣpeṇa, kāṣṭhena.
    Rule (ii) may apply to the output of Rule (i); e.g. lakṣmaṇaḥ,
puṣpeṇa, niṣaṇṇaḥ. Here the ṣ is conditioned by the sound
preceding it (Rule (i)), and in its turn conditions the following ṇ
(Rule (ii)).

Rules (i) and (ii) usually do not apply across the boundaries between the components of a compound noun or adjective. For example, in naranārīṇām 'of men and women', the second n is not influenced by the preceding r because these two sounds belong to different components of the compound, its structure being nara+nārīṇām. On the other hand, the rules do usually apply between a prefix and the verbal stem to which it is attached; e.g. ni-sīdati → niṣīdati, pra-namati → praṇamati.

4. VOCALIC GRADATION

The vocalic alternations observable in the stems of different verb forms (and of some nominal forms also) can to a large extent be accounted for in terms of the phenomenon of vocalic gradation. This phenomenon is illustrated in the following example, based on various forms of the verb 'die'.

The infinitive, 'to die', is martum, where mar- is the stem and -tum the characteristic sign of the infinitive. The same component mar- is found in maraṇam 'death', mariṣyati 'he will die', etc. However, we find a rather different component in mārayati 'he causes to die, he kills', mārī 'dying', etc., and a different one again in mṛta- 'dead', amṛta 'he died', mṛtvā 'having died', and mamruḥ 'they died' (the r in mamruḥ being an internal sandhi variant of ṛ).

The three elements, ar ār and ṛ/r, are recognized as constituting a *gradation series*:

Zero grade	1st grade	2nd grade
ṛ/r	ar	ār
mṛta-	martum	mārayati
mamruḥ	maraṇam	mārī

The first (so-called guṇa) grade, ar, is fundamental to the series. From it the second (vṛddhi) grade, ār, is obtained by 'strengthening', i.e. lengthening the a to ā; and the zero grade is obtained by 'weakening', i.e. diminishing the a to nothing, with the result that the remaining semivowel, r, if not followed by another vowel, takes on the role of a vowel, ṛ. The relationship among the three grades is, therefore, as shown:

Zero	←	1st	→	2nd

ṛ/r	ar	ār

A similar series, but with the positions of vowel and semi-vowel reversed, is found in the verb 'grab':

Zero	←	1st	→	2nd

ṛ	ra	rā
gṛhīta-	*grahitum*	*grāhayati*

Similar series again are found with the remaining three semi-vowels: y, l, and v; and a necessarily incomplete series without semivowel also exists. The total set of gradation series, with examples, is shown in Table 5. (Compare the Vocalic section of Table 1.)

From Table 5 it can be seen that for each series in which the a and ā *precede* the semivowel (e.g. ay āy) there exists a corresponding series in which a and ā *follow* the semivowel (e.g. ya yā) — except for the extremely rare dental series. The open series (ø a ā), in which there is no semivowel, naturally lacks this distinction.

The series y ay āy has a variant form i/ī e ai. The difference between these two is determined entirely by a rule of internal sandhi: y ay āy are found before a following vowel, i/ī e ai before a following consonant. A similar sandhi-determined pair of variants exists in the labials: v av āv before vowels, u/ū o au before consonants. In the retroflexes there is the beginning of such a pairing, but it is incomplete because of the non-existence of 'retroflex diphthongs'. No such sandhi-determined pairing is found in those series in which a and ā follow the semivowel, because in such series the group in question is necessarily always followed by a consonant.

The length of the vowel in zero grade is unpredictable; e.g., in the palatal series it is sometimes i, sometimes ī. Usually there is consistency within any particular verb, but one finds many exceptions; e.g., alongside śruta-, śrutvā, etc. with short u one finds śrūyate with long ū.

The pairing of series depending on whether a and ā precede or follow the semivowel does not extend to zero grade. Consequently two different 1st-grade forms may have identical zero-grade counterparts; e.g., o and va both have u as their zero-grade counterpart. This phenomenon is most strikingly illustrated in instances such as the following (from the verbs 'burn' and 'dwell'), where the perfect passive participles in two different series happen to be identical:

	Zero ←	1st →	2nd
'burn':	*uṣi*ta-	*oṣa*ṇam	
'dwell':	*uṣi*ta-	*vasa*nam	*vā*sayati

In the open series in Table 5 (ø a ā), zero grade is represented by absence of any vowel. But because this would often lead to unpronounceable groupings of consonants, in practice some vowel, usually a or ā, is provided, either by insertion or by substitution for a consonant. In the example given in Table 5, the zero-grade derivative of *khan*, namely *khn*, is represented in the form ca*khn*uḥ, a combination which presents no phonetic difficulty. However, where one might expect, by analogy with nīta-, mṛta-, etc., that the perfect passive participle would be khnta-, one finds instead khāta-; the n has been replaced by ā. Another example is provided by the following set of forms: *tap*ta- *tap*anam *tā*payati. Here the phonetically unacceptable *tp*ta- has been avoided by insertion of *a*.

In spite of these and other departures from the pattern presented in Table 5, recognition of vocalic gradation makes possible many useful grammatical generalizations, particularly regarding verb-forms.

5. ALPHABETIC SEQUENCE

The conventional alphabetic sequence, used in ordering entries in dictionaries etc., is based on Table 1, but departs from its logical arrangement in some respects. The sequence is:

a ā i ī u ū ṛ ṝ ḷ e ai o au ṃ ḥ k kh g gh ṅ c ch j jh ñ
ṭ ṭh ḍ ḍh ṇ t th d dh n p ph b bh m y r l v ś ṣ s h

In an optional orthographic variant, any nasal preceding a stop is written as ṃ; e.g., aṅgam may be written aṃgam, and antara may be written aṃtara. Words written in this second way are nevertheless ordered in dictionaries as if written in the first way. For example, saṃgaḥ (= saṅgaḥ) comes after sagotra- and before saciḥ; but saṃsāraḥ (in which ṃ does *not* precede a stop and therefore cannot be alternatively written with some other nasal) comes before sakala.

PART II. GRAMMAR

A. NOMINALS

The Sanskrit noun, adjective, numeral, demonstrative, and pronoun have sufficient in common to be regarded as constituting a single large word-class, here called the Nominals. The noun and adjective are particularly closely related, being represented in a single set of paradigms (Table 6); the numeral, demonstrative, and pronoun are more distinctive, each having its own set of paradigms (Tables 12-14). These five sub-classes of nominals will now be described in turn.

1. NOUNS

In general, each Sanskrit noun belongs inherently to one or another of three grammatical *genders*: masculine, neuter, or feminine. For example,

Masculine: devaḥ 'god', muniḥ 'sage', paśuḥ 'beast'
Neuter: phalam 'fruit', vāri 'water', madhu 'honey'
Feminine: kathā 'story', nadī 'river', vadhūḥ 'wife'

(How to recognize the gender of any given noun is discussed below.)

Nouns are declined for *number* and *case*. There are three grammatical numbers: singular, dual, and plural. For example,

Sing.	Dual	Plural
devaḥ 'a god'	devau 'two gods'	devāḥ 'gods (more than two)'
muniḥ 'a sage'	munī 'two sages'	munayaḥ 'sages (more than two)'

There are eight cases; their general significance is as follows.

Case	Syntactic/logical relationship
Nominative:	Indicates the grammatical subject.
Accusative:	Indicates the grammatical object.
Instrumental:	Indicates the means, manner, or accompanying factor/person; = 'by', 'with', '-ly'.
Dative:	Indicates the recipient, purpose, or destination; = 'to', 'for'.
Ablative:	Indicates the starting-point, source, reason, or standard of comparison; = 'from', 'out of', 'because', 'than'.
Genitive:	Indicates the possessor or subordinator; = 'of'.
Locative:	Indicates the location in space or time; = 'at', 'in', 'when'.
Vocative:	Indicates the individual addressed in direct speech; = 'O!'.

The intersection of the two 'dimensions' of number and case yields, for each noun, a set of 3 × 8 = 24 forms. (Some of the forms happen to be outwardly identical, thus reducing the count of outwardly distinct forms to 19 or fewer.) For example, the masculine noun devaḥ 'god' has the following set of forms.

	Sing.	Dual	Plural
Nom:	devaḥ	devau	devāḥ
Acc:	devam	devau	devān
Ins:	devena	devābhyām	devaiḥ
Dat:	devāya	devābhyām	devebhyaḥ
Abl:	devāt	devābhyām	devebhyaḥ
Gen:	devasya	devayoḥ	devānām
Loc:	deve	devayoḥ	deveṣu
Voc:	deva	devau	devāḥ

For example,

devāya	=	'to a/the god' (dat. sing.)
deva	=	'O god!' (voc. sing.)
devaiḥ	=	'by the gods' (inst. plur.)
devayoḥ	=	'of the two gods' (gen. dual) or 'in the two gods' (loc. dual)

All masculine nouns whose nominative singular ends in -aḥ (e.g., gajaḥ, putraḥ, aśvaḥ, rāmaḥ) are declined like devaḥ. For example, gajaḥ 'elephant' has the following forms:

gajaḥ	gajau	gajāḥ
gajam	gajau	gajān
gajena	gajābhyām	etc.

The 3 × 8 pattern given above for devaḥ is, therefore, a model or *paradigm*; it is followed by all masculine nouns in -aḥ. Such nouns constitute by far the most numerous group. (In memorizing paradigms such as that of devaḥ, one should read horizontally, not vertically, i.e.: 'devaḥ devau devāḥ; devam devau devān; ...'.)

The devaḥ paradigm is one of sixteen paradigms that can be recognized for 'regular' masculine nouns (and adjectives; see below). These sixteen are set out in Table 6, Section (i) (pages 80 ff). For example, muniḥ 'sage', along with almost all other masculine nouns in -iḥ, is declined as shown in paradigm [2] (page 80). A further fifteen paradigms of regular neuter nouns are given in Table 6 (ii), and nine for regular feminines in Table 6 (iii). A limited number of nouns/adjectives fail to conform to these paradigms. They are therefore regarded as 'irregular'; their declensional patterns are set out in Table 7.

In dictionaries, nouns are usually cited in either of two forms: (i) in the nominative singular, or (ii) in a hypothetical underlying stem-form. Examples of these two methods of citation can be found in popular dictionaries such as those of V.S. Apte and M. Monier-Williams.

In Apte's dictionaries, method (i) is used as far as possible, but method (ii) is resorted to when necessary for clarity. For example, the words for 'elephant', 'city', and 'creeper' are given as gajaḥ, nagaram, and latā respectively, i.e. in the nominative singular. No indication of gender is given, it being expected that the student will recognize the endings -aḥ, -am, and -ā as characteristic of the masculine, neuter, and feminine genders respectively — and therefore as indicating, in addition, that the three nouns in question follow paradigms [1], [17], and [32] respectively of Table 6. On the other hand, the words for 'merchant', 'mind', and 'mother' are *not* given in their nominative singular forms vaṇik, manaḥ, and mātā (see paradigms [7], [23], [40]). Instead they are given as 'vaṇij *m*', 'manas *n*', and

'mātṛ *f*. These are hypothetical stem-forms which may be thought of as underlying the actually occurring forms; the gender (*m, n, f*) is stated because there is no way it could be inferred with certainty. The rationale behind this citing of some nouns in hypothetical stem-forms will become clear in the descriptions given below for the various paradigms. Suffice it here to note that this practice has the advantage of making the most common endings, -aḥ, -am, -ā, and others, unambiguous as indicators of gender and paradigm; for example, because members of paradigm [23] are cited in the -as form (manas rather than manaḥ), one knows that *every* word whose citation or dictionary forms ends in -aḥ is masculine and follows paradigm [1].

In the dictionaries of Monier-Williams, hypothetical stem-forms are more widely used, being adopted even for members of the very common paradigms [1] and [17]. For example, 'elephant' and 'city' are given as 'gaja *m*' and 'nagara *n*' respectively. (However, 'creeper' (paradigm [32]) is given in the nominative singular as 'latā *f* '.)

From the practical point of view the method adopted by Apte has the advantage of presenting the majority of nouns in forms which actually occur, and which bear their own in-built gender labels. For example, the student wishing to learn the gender of 'city', will find it easier and more realistic to memorize the word as 'nagaram' rather than as 'nagara (neuter)'. On the other hand, the method adopted by Monier-Williams has the advantage of drawing attention to correspondences across the genders; for example, it identifies the masculine, neuter, and feminine endings -aḥ, -am, -ā as constituting a related set, a point whose significance becomes apparent in the next section, on adjectives.

The characteristics of the various noun/adjective paradigms will be described after the adjectives have been dealt with.

2. ADJECTIVES
(a) *Gender Agreement*
Unlike the noun, the adjective does not belong inherently to one of the three genders. Instead, it acquires the gender of the noun it qualifies or refers to. For example, the adjective 'dear', cited in dictionaries in the hypothetical stem form priya-, acquires, in the singular nominative, the following three gender forms:

Masc:	priyaḥ	e.g.	priyaḥ putraḥ	'a dear son'
			priyaḥ pitā	'a dear father'
Neut:	priyam	e.g.	priyam mitram	'a dear friend'
			priyam nāma	'a dear name'
Fem:	priyā	e.g.	priyā kanyā	'a dear daughter'
			priyā patnī	'a dear wife'

The three forms, priyaḥ, priyam, priyā, correspond to the noun types devaḥ, phalam, kathā (paradigms [1], [17], [32]) respectively. Most adjectives whose stem-form has, like priya-, a final -a-, form their masculine, neuter, and feminine in this way with -aḥ, -am, and -ā respectively. (For exceptions see next page.)

The agreement between an adjective and its noun extends also to case and number. For example, priya- assumes forms such as the following:

priyāṇām putrāṇām	'of the dear sons'
priya pitaḥ	'O dear father!'
p. :ye nāmni	'in a dear name'
priyayā patnyā	'with a dear wife'

These forms of priya- are drawn from the appropriate paradigms, [1], [17], or [32], according as the gender required is masculine, neuter, or feminine.

The various adjective types that exist represent almost all of the paradigms [1] to [40]. For example, the adjective 'powerful' given in the dictionary as balin-, forms masculine balī, neuter bali, and feminine balinī, which then follow paradigms [11], [28], and [33] respectively. Table 8 sets out the necessary information on the different existing types of stem-forms of adjectives, with their corresponding masculine, neuter, and feminine forms (all in the nominative singular), and the paradigm which each of these follows. Each type is represented in the table by a common example, and the paradigms followed are indicated by their numbers in square brackets. (Some important irregular adjectives not covered by Table 8 are noted on pages 26-28 under 'Irregular noun/adjective declensions'.) It will be found that Table 8, in addition to its primary function, provides a handy overview of the total set of noun/adjective paradigms.

As Table 8 shows, stem-forms in -a- or -ant- are ambiguous as indicators of the pattern followed. Adjectives with stem-

forms in -ant- are present or future active participles. Whether
they follow nayant- (with feminine in -antī), or yuñjant- (with
feminine in -atī-), depends on various factors discussed in the
section on participles. (See pages 59-63. Further ambiguity
may arise from the fact that the nayant- and yuñjant- types are
often cited as nayat- and yuñjat-, thus confusing them with the
dadhat- type.)

Adjectives with stem-form in -a- in most cases follow priya-;
however, a limited number follow sundara- in forming their
feminine in -ī. The principal examples of the latter type are:

(i) The ordinal caturtha- '4th', which has feminine caturthī,
and similarly all higher ordinals (see Table 11); for example,

pàñcama-	pañcamī	'5th'
aṣṭādaśa-	aṣṭādaśī	'18th'

(ii) Adjectives that are, in origin, derived from nouns by
strengthening of the first vowel to 2nd grade; e.g.

śaiva-	śaivī (a derivative of the noun Śivaḥ)
gāndharva-	gāndharvī

(iii) Derivative adjectives in -maya and -tana; e.g.

cinmaya-	cinmayī
adyatana-	adyatanī

(iv) A few miscellaneous adjectives, including

codana-	codanī
taruṇa-	taruṇī
purāṇa-	purāṇī (also -ṇā)
sadṛśa-	sadṛśī
sundara-	sundarī

(b) *Comparison of adjectives*

There exist two distinct methods whereby the comparative
and superlative degrees of adjectives may be formed. Method 1
is applicable to all adjectives; method 2 is applicable only to a
relatively small, closed set of adjectives.

(i) Method 1

This method consists in attaching the suffixes -tara- (comparative) and -tama- (superlative) to the stem form of the simple adjective (e.g. priya- priyatara- priyatama-) or to a slightly modified version of it (e.g. balin- balitara- balitama-). Table 9 shows how this applies to different types of stem-forms. The set of types covered by Table 9 is essentially the same as that covered by Table 8, with this exception that the śreyas type is lacking in Table 9 because, being itself a comparative form (according to method 2, below), it has no place here.

The comparative and superlative forms shown in Table 9 are themselves stem-forms; they make the three gender forms in -aḥ, -am, -ā, and so are declined according to paradigms [1], [17], and [32], regardless of the class of the original adjective in its positive form. Thus, the masculine, neuter, and feminine of the positive, comparative, and superlative forms of priya- and balin-, with their corresponding declensional paradigms (indicated by numbers), are as follows:

	Positive	Comparative	Superlative
Masc:	priyaḥ [1]	priyataraḥ [1]	priyatamaḥ [1]
Neut:	priyam [17]	priyataram [17]	priyatamam [17]
Fem:	priyā [32]	priyatarā [32]	priyatamā [32]
Masc:	balī [11]	balitaraḥ [1]	balitamaḥ [1]
Neut:	bali [28]	balitaram [17]	balitamam [17]
Fem:	balinī [33]	balitarā [32]	balitamā [32]

For example,

priyataraṃ mitram	'a dearer friend'
priyatamā kanyā	'the dearest daughter'
priyatamāyai kanyāyai	'to the dearest daughter'
balinyā senayā	'by a powerful army'
balitamābhyāṃ senābhyām	'by the two most powerful armies'

(ii) Method 2

The restricted number of adjectives to which method 2 applies are already covered by method 1; they are, therefore, capable of forming their comparative and superlative in two

different ways. Method 2 consists in adding -īyas- (comparative) and -iṣṭha- (superlative), or sometimes simply -yas- and -ṣṭha-, to a modified version of the stem form. This modification of the stem entails abbreviation to a single syllable, sometimes accompanied by vowel strengthening and/or other more drastic changes. For example, priya- 'dear' forms preyas- and preṣṭha-; and laghu- 'light' forms laghīyas- and laghiṣṭha-.

The comparative stem form thus produced makes the three gender forms as shown in Table 8 opposite śreyas-, i.e. by replacing -as with -ān, -aḥ, and -asī; and these three forms then follow paradigms [14], [23], and [33] respectively. (Paradigm [14] is exclusively for masculine comparatives of this type.) The superlative makes its gender-forms with -aḥ, -am, and -ā, and these then follow paradigms [1], [17], and [32] respectively. For example, the adjectives priya- and laghu- form their comparative and superlative in the three genders as follows:

	Positive	Comparative	Superlative
Masc:	priyaḥ [1]	preyān [14]	preṣṭhaḥ [1]
Neut:	priyam [17]	preyaḥ [23]	preṣṭham [17]
Fem:	priyā [32]	preyasī [33]	preṣṭhā [32]
Masc:	laghuḥ [3]	laghīyān [14]	laghiṣṭhaḥ [1]
Neut:	laghu [19]	laghīyaḥ [23]	laghiṣṭham [17]
Fem:	laghuḥ [38]	laghīyasī [33]	laghiṣṭhā [32]
	or laghvī [33]		

In addition to the fairly regular formation illustrated in priya- and laghu-, there are many formations so irregular that the derivational connexion between the positive and its comparative and superlative counterparts is often remote, or even (as in English sets such as 'good, better, best') no more than semantic. Because of these varying degrees of irregularity, adjectives compared by method 2 are best listed individually. Table 10 sets out the most important instances.

(c)   *Noun/adjective declensional paradigms (Table 6)*
The characterizing features of the forty declensional paradigms for nominals will now be summarized. (The gender headings are not exclusive; e.g. a few feminine nouns are

included under the Masculine heading because they have identical declension.)

(i)   Masculine

[1] **devaḥ** 'god': Paradigm [1] in Table 6 is followed by those nouns whose citation form is given in dictionaries as '—aḥ' or as '—a (masc.)'; e.g. gajaḥ 'elephant', putraḥ 'son'. It is also followed by the masculine of adjectives whose stem-form ends in -a-, of comparatives and superlatives in -a-, and of ordinals; e.g., nīcaḥ 'low' (masc. of nīca-), śucitaraḥ 'purer', śreṣṭhaḥ 'best', tṛtīyaḥ '3rd'.

[2] **muniḥ** 'sage': Masc. nouns cited as '—iḥ' or as '—i (masc.)'; e.g. agniḥ 'fire', nṛpatiḥ 'king'. Also, the masc. of adjectives in -i- such as śuciḥ 'pure' (masc. of śuci-). Patiḥ, when it means 'husband', is irregular; see [46].

[3] **paśuḥ** 'beast': Masc. nouns cited as '—uḥ' or as '—u (masc.)'; e.g. śatruḥ 'enemy', guruḥ 'teacher'. Also, masc. of adjectives in -u-; e.g. laghuḥ 'light'.

[4] **netā** 'leader': Masc. agent nouns whose citation form has final -ṛ; e.g. dātā 'donor', rakṣitā 'protector'. Also, the kinship term naptā 'nephew'. (This paradigm exhibits all three grades of the retroflex gradation series, ṛ/r ar ār; e.g. netṛṣu/netrā netari netāraḥ.)

[5] **pitā** 'father': Masc. kinship terms whose citation form has final -ṛ; e.g. bhrātā 'brother', jāmātā 'son-in-law'. However, naptā 'nephew' follows [4].

[6] **marut** 'wind-god': Masc. and feminine nouns and adjectives whose citation form has final -k, -t, or -p; also, masc. of present active participles in -at- — but not of those in -ant- (which follow [12]), nor of the possessive adjectives in -mat- or -vat- (which follow [13]). For example, sarvaśak 'omnipotent', sarit 'stream', bibhrat 'carrying', dharmagup 'guardian of the law'. The stem-final -k, -t, or -p is preserved throughout the paradigm, except that before the six case-endings that begin with bh it becomes voiced to -g, -d, -b; e.g. marut has instrumental dual marudbhyām.

[7] **vaṇik** 'merchant': Masc. and fem. nouns and adjectives whose citation form ends in a consonant other than -k, -t, -p, -h, -n, or -as; e.g. the words cited as vaṇij, priyavāc, triṣṭubh, diś, upānah. The final consonant of the citation form is preserved in those caseforms in which it is followed by a vowel; e.g., vaṇij, tristubh, diś, and viś have nominative plural vaṇijaḥ, triṣṭubhaḥ, diśaḥ, and viśaḥ respectively. However, in the nominative singular where no sound follows, this consonant is replaced by some more or less closely related consonant from among the set of five permitted non-nasal word-finals, -k, -ṭ, -t, -p, -ḥ (see page 1); e.g., vaṇij, triṣṭubh, diś, and viś have singular nominative vaṇik, triṣṭup, dik and viṭ respectively.

As the instance of diś and viś shows, it is not always possible to predict which of the four permitted word-final stops will replace the stem-final of the citation-form. The reverse is also true; e.g., vaṇik and dik are from vaṇij and diś respectively. For this reason dictionaries usually indicate the nominative singular alongside the citation form.

For practical purposes the best way of specifying the two consonants involved in the alternation is to name the nominative singular and plural; e.g. vaṇik—vaṇijaḥ. Once these two forms are known, the entire paradigm is known. The first of the two consonants named (k in our example) occurs where no sound follows (i.e. in the nominative and vocative singular) and before the -su or -ṣu of the locative plural; and it becomes voiced (to g) before the six -bh- case-endings. (For the purposes of this rule, the voiced counterpart of ḥ is r.) The second of the two consonants named (j in our example) occurs before all vowel case-endings. It is therefore advisable to think of words of this type in terms of their nominative singular and plural (which, in any case, are the most commonly occurring forms); i.e. one should learn the words as 'vaṇik—vaṇijaḥ', 'dik—diśaḥ', etc. Examples of the most frequent such pairs of consonants are set out in the following list. For completeness the three consonant-finals covered by [6] are included, since they are really only special cases of the present type.

k—k:	sarvaśak—sarvaśakaḥ	'omnipotent'
k—c:	vāk—vācaḥ	'voice'
k—j:	vaṇik—vaṇijaḥ	'merchant'
k—ś:	dik—diśaḥ	'compass-point'
k—ṣ:	dadhṛk—dadhṛṣaḥ	'bold'

k—h:	kāmadhuk—kāmaduhah	'wish-granting'
ṭ—j:	samrāṭ—samrājah	'ruler'
ṭ—ś:	viṭ—viśah	'resident'
ṭ—ṣ:	dviṭ—dviṣah	'enemy'
ṭ—h:	madhuliṭ—madhulihah	'bee'
t—t:	marut—marutah	'wind-god'
t—d:	āpat—āpadah	'calamity'
t—dh:	samit—samidhah	'faggot'
t—h:	upānat—upānahah	'sandal'
p—p:	dharmagup—dharmagupah	'guardian of law'
p—bh:	triṣṭup—triṣṭubhah	'a Vedic metre'
h—r:	dvāh—dvārah	'door'
h—ṣ:	doh—doṣah	'arm'

Slight departures from the pattern described above occur in the last two types listed. As mentioned above, the voiced counterpart of h is here to be regarded as r; in addition, dvāh has r in the locative plural: dvārṣu. Thoroughly irregular nouns whose citation forms would seem to qualify them for membership of this class, include the word cited as pad and its derivatives — see [47], [48]; prāñc and others in -ñc — see [50] to [54]; ap [71]; gir [72]; and pur [73].

[8] **vedhāh** 'wise man': Masc. and fem. nouns and adjectives whose citation form ends in -as (but excluding the masculine of comparatives in -yas- [14], and of perfect participles in -ivas- [15] and -vas- [16]); e.g. candramāh 'moon', apsarāh 'nymph', sumanāh 'good natured'.

[9] **ātmā** 'self': Masc. and fem. nouns and adjectives whose citation form has final -an preceded by *two* consonants; e.g. brahmā 'the creator-god', yajvā 'worshipper', suparvā 'well-jointed'.

[10] **rājā** 'king': Masc. and fem. nouns and adjectives whose citation form has final -an preceded by *òne* consonant; e.g. garimā 'heaviness', sīmā 'boundary', sunāmā 'well-named'. (This paradigm exhibits all three grades of the open gradation

series, ø a ā; e.g. rā*jñ*ā rāja*n*i rā*jā*naḥ. In the case of zero grade the nasal assimilates to the adjacent stop: n → ñ.)

[11] **hastī** 'elephant':   Masc. nouns and possessive adjectives whose citation form has final -in; e.g. svāmī 'master', yogī 'acetic practitioner', dhanī 'rich'.

[12] **nayan** 'leading':   Masc. of future active participles, and of present active participles having stem-forms in -ant- or -ānt- (though often cited in -at- or -āt-, see pages 16, 60-61); e.g. rakṣan 'protecting', sunvan 'pressing', bhān 'shining', neṣyan 'about to lead'.

[13] **dhīmān** 'wise':   Masc. of possessive adjectives whose citation form ends in -mat- or -vat-; e.g. murtimān 'having form', bhagavān 'blessed'.   Also kiyān and iyān, masc. of kiyat- 'how much?' and iyat- 'so much'.

[14] **śreyān** 'better':   Masc. of comparative adjectives formed according to method 2   (pages 17-18; all with citation forms in -yas- or -īyas-); e.g. preyān 'dearer', laghīyān 'lighter'.

[15] **tenivān** 'having stretched':   Masc. of perfect active participles whose citation form ends in -ivas- (see pages 61-62); e.g. rarakṣivān 'having protected', tutudivān 'having hit'.

[16] **cakṛvān** 'having done':   Masc. of perfect active participles whose citation form has final -vas- without a preceding short i (see pages 61-62); e.g. vidvān 'having known', śuśruvān 'having heard', ninīvān 'having led'.   Before -uṣ- endings (e.g. sing. instrumental -uṣā) ṛ → r, u → uv, ī → y (or → iy if two consonants precede); e.g. cakṛvān—cakruṣā, śuśruvān—śuśruvuṣā, ninīvān—ninyuṣā.

(ii)   Neuter

[17] **phalam** 'fruit':   Nouns whose citation form is given as '—am' or as '—a (neut.)', and the neuter of adjectives whose citation form ends in -a-; e.g. vanam 'forest', yugam 'yoke', nīcam 'low'.

[18] **vāri** 'water': Neuter nouns/adjectives with citation form in -i; e.g. śuci 'pure' — but not akṣi, asthi, dadhi, or sakthi, all of which are irregular (see [64]). Adjectives in this class may optionally follow [2] (muniḥ) in the singular dative, ablative, genitive, and locative, and in the dual genitive and locative; e.g., śuci has in the singular dative either śucine (following [18]) or śucaye (following [2]).

[19] **madhu** 'honey': Neuter nouns/adjectives with citation form in -u; e.g. aśru 'tear', vastu 'property', guru 'heavy', laghu 'light'. Adjectives in this class may optionally follow [3] in the cases specified above for [18].

[20] **dhātṛ** 'that which creates': Neuter agent nouns/adjectives with citation form in -ṛ; e.g. dātṛ 'that which gives', rakṣitṛ 'that which protects', sumātṛ 'having a good mother'.

[21] **jagat** 'world': Followed by three classes of words: (a) Neuter nouns/adjectives with citation form in -k, -t, or -p; e.g. saṛvaśak 'omnipotent', trivṛt 'threefold'. (b) The neuter of possessive adjectives in -mat- or -vat-; e.g. dhīmat 'wise', bhagavat 'blessed'. (c) The neuter of present active participles other than those with stem-form in -ant- or -ānt-, for which see [29]; e.g. bibhrat 'carrying', jānat 'knowing', tudat 'hitting', bhāt 'shining'; also the neuter of all future active participles (which, however, may optionally also follow [29]), e.g. neṣyat, dāsyat. Present active participles of verbs of the -Vti class (e.g. bibhrat, juhvat, dadhat) optionally have -ati in place of -anti in the nominative, accusative, and vocative plural.

[22] **asṛk** 'blood': Neuter nouns/adjectives with citation-form endings as for [7]. There is consonant alternation as for [7], which again is best specified by naming the nominative singular and plural; e.g. asṛk—asṛñji 'blood', priyavāk—priyavāñci 'kindly-spoken'. The nasal, if followed by a stop, assimilates to that stop; otherwise it becomes ṃ.

[23] **manaḥ** 'mind': Neuter nouns/adjectives with citation form in -(y)as; e.g. yaśaḥ 'glory', sumanaḥ 'good-natured', śreyaḥ 'better'.

[24] **haviḥ** 'oblation': Neuter nouns/adjectives with citation form in -is; e.g. jyotiḥ 'light', rociḥ 'lustre', udarciḥ 'radiant'.

[25] **āyuḥ** 'age': Neuter nouns/adjectives with citation form in -us; e.g. cakṣuḥ 'eye', dhanuḥ 'bow', dīrghāyuḥ 'long-lived'.

[26] **karma** 'deed': Neuter nouns/adjectives whose citation form has final -an preceded by *two* consonants; e.g. carma 'leather', janma 'birth', suparva 'well-jointed'.

[27] **nāma** 'name': Neuter nouns/adjectives whose citation form has final -an preceded by *one* consonant; e.g. sāma 'Vedic song', hema 'gold', sunāma 'well-named'.

[28] **bali** 'powerful': Neuter of possessive adjectives whose citation form has final -in; e.g. dhani 'rich', manasvi 'wise'.

[29] **nayat** 'leading': Neuter of present active participles with stem-form in -ant- or -ānt- (i.e. those whose masc. is covered by [12]); e.g. rakṣat, tudat, bhāt, nāyayat, ninīṣat, (see pages 60-61). Also neuter of all future active participles (which, however, may optionally also follow [21]); e.g. neṣyat, dāsyat.

[30] **tenivat** 'having stretched': Neuter of perfect active participles whose citation form ends in -ivas- (see pages 61-62); e.g. rarakṣivat 'having protected', tutudivat 'having hit'.

[31] **cakrvat** 'having done': Neuter of perfect active participles whose citation form has final -vas- without a preceding short i (see pages 61-62); e.g. vidvat 'having known', śuśruvat 'having heard', ninīvat 'having led'. Before -uṣ- endings the stem is modified as in [16].

(iii) Feminine

[32] **kathā** 'story': Nouns whose citation form ends in -ā (all are feminine); also, fem. adjectives in -ā, i.e. the majority of feminines from adjectives whose citation form ends in -a-; e.g. kanyā 'daughter, maiden', senā 'army', priyā 'dear', preṣṭhā 'dearest'.

[33] **nadī** 'river': Polysyllabic nouns whose citation form ends in -ī (all are fem.); also, fem. adjectives formed with -ī, (see

Table 8); e.g. devī 'goddess', nārī 'woman', sundarī 'beautiful'. However, fem. adjectives in -ī that are covered by [34] are excluded; and the words cited as lakṣmī, tarī, and tantrī are irregular — see [68].

[34] **dhīḥ** 'intelligence': Monosyllabic nouns whose citation form is given as ending in -ī or -īḥ (all are fem.); also fem. of adjectives having such monosyllables as their final member; e.g. śrīḥ 'fortune', hrīḥ 'modesty', sudhīḥ 'intelligent'. The corresponding masc. adjectives (see Table 8) differ in that where alternative case-forms are offered, only the second is permitted; e.g., sudhīḥ (masc.) has in the dative singular only sudhiye — cf. [42]. Some masc. adjectives of this type also reduce -iy- to -y- throughout — cf. [43].

[35] **matiḥ** 'mind': Fem. nouns whose citation form is given as ending in -i or -iḥ; also fem. of adjectives with citation form in -i; e.g. jātiḥ 'birth', rātriḥ 'night', śuciḥ 'pure'.

[36] **vadhūḥ** 'wife': Polysyllabic nouns whose citation form is given as ending in -ū or -ūḥ (all are fem.); also fem. of polysyllabic adjectives in -ū, except those covered by [37]; e.g. śvaśrūḥ 'mother-in-law', juhūḥ 'sacrificial ladle', aticamūḥ 'victorious'. The corresponding masc. adjectives (see Table 8) differ in substituting -ūn for -ūḥ in the accusative plural.

[37] **bhūḥ** 'earth': Monosyllabic nouns whose citation form is given as ending in -ū or -ūḥ (all are fem.); also, fem. of adjectives having such monosyllables as their final member; e.g. bhrūḥ 'eyebrow', svabhūḥ 'self-existent'. The corresponding masc. adjectives differ as described under [34].

[38] **dhenuḥ** 'cow': Fem. nouns whose citation form is given as ending in -u or -uḥ; also, fem. of adjectives with citation form in -u, when made in -uḥ rather than in -vī (Table 8); e.g. hanuḥ 'jaw', rajjuḥ 'rope', tanuḥ 'thin'.

[39] **nauḥ** 'ship': Fem. or masc. monosyllabic nouns cited as ending in -au or -auḥ; e.g. glauḥ 'moon'. Dyauḥ 'sky' and gauḥ 'cow, bull' are cited as dyo and go respectively and are irregular; see [69], [70].

[40] **mātā** 'mother': Fem. kinship terms having citation form in -ṛ; e.g. duhitā 'daughter'. However, svasā 'sister' exceptionally has ār instead of ar in six case-forms:

	Sing.	Dual	Plural
Nom:	svasā	svasārau	svasāraḥ
Acc:	svasāram	svasārau	svasṝḥ
Voc:	svasaḥ	svasārau	svasāraḥ

(d)   *Irregular noun/adjective declensions* (Table 7)

The distinction recognized here between 'regular' and 'irregular' is based to some extent on mere practical convenience: often a declensional pattern has been classified as 'irregular' simply because it is of relatively rare occurrence. In some instances an irregular pattern of declension is followed by just one noun or adjective; in others it is followed by a small class of nouns or adjectives, and so constitutes a minor paradigm. Information relating to such matters is now presented in brief.

(i)   Masculine

[41] **viśvapāḥ** 'all-protector': Cited as viśvapā. Masc. agent nouns whose final component is a verbal root in -ā; e.g. śaṅkhadhmāḥ 'conch-blower', somapāḥ 'soma-drinker'.

[42] **yavakrīḥ** 'corn-buyer': Cited as yavakrī. Masc. agent nouns whose final component is a verbal root in -ī preceded by *two* consonants; also, the masc. of some adjectives as described under [34]; e.g. sudhīḥ 'intelligent' — see Table 8.

[43] **senānīḥ** 'army commander': Cited as senānī. Masc. agent nouns whose final component is the suffix -nī or a verbal root in -ī or -ū preceded by *one* consonant; e.g. grāmaṇīḥ 'village chief', khalapūḥ 'sweeper'. Also, the masc. of some adjectives as described under [34]; e.g. pradhīḥ 'intelligent' — cf. Table 8.

[44] **rāḥ** 'wealth': Cited as rai.

[45] **sakhā** 'friend': Cited as sakhi.

[46] **patiḥ** 'husband': Cited as patiḥ or pati. However, compounds from -patiḥ, such as nṛpatiḥ 'king', follow [2] muniḥ, as does patiḥ itself when it has the meaning 'lord'.

[47] **pāt** 'foot': Cited as pad. Can also be declined as pādaḥ, following [1].

[48] **dvipāt** 'biped': Cited as dvipād. Masc. compounds from -pāt; e.g. catuṣpāt 'quadruped', supāt 'having good feet'.

[49] **anaḍvān** 'ox': Cited as anaḍuh.

[50] **prāṅ** 'forward, eastward': Cited as prāñc. Similarly avāṅ 'downward'. Neuter nom. and acc.: prāk prācī prāñci; other cases as for masc. prāṅ. Fem. prācī follows [33].

[51] **pratyaṅ** 'backward, westward': Cited as pratyañc. Similarly nyaṅ 'downward', samyaṅ 'going together'. Neut. pratyak pratīcī pratyañci. Fem. pratīcī.

[52] **udaṅ** 'northward': Cited as udañc. Neut. udak udīcī udañci. Fem. udīcī.

[53] **anvaṅ** 'following': Cited as anvañc. Similarly viśvaṅ 'going apart'. Neut. anvak anūcī anvañci. Fem. anūcī.

[54] **tiryaṅ** 'going horizontally, animal': Cited as tiryañc. Neut. tiryak tiraścī tiryañci. Fem. tiraścī.

[55] **pumān** 'man': Cited as pums.

[56] **panthāḥ** 'path': Cited as pathin. Similarly manthāḥ 'churning-rod', ṛbhukhāḥ 'Indra'.

[57] **pūṣā** 'sun': Cited as pūṣan. Similarly aryamā 'sun'.

[58] **gohā** 'cow-killer': Cited as gohan. Compounds from -hā 'killer', e.g. brahmahā 'priest-killer'.

[59] **śvā** 'dog': Cited as śvan. Fem. śunī [33].

[60] **yuvā** 'young man': Cited as yuvan. Fem. yuvatiḥ [35].

[61] **maghavā** 'generous, Indra': Cited as maghavan. May follow [13].

[62] **mahān** 'great': Cited as mahat. Neut. mahat [63]. Fem. mahatī [33].

(ii)   Neuter

[63] **mahat** 'great': Cf. [62].

[64] **dadhi** 'yoghurt': Similarly akṣi 'eye', asthi 'bone', sakthi 'thigh'.

[65] **ahaḥ** 'day': Cited as ahan.

(iii)   Feminine

[66] **jarā** 'old age': Alternatively may follow [32].

[67] **strī** 'woman'.

[68] **lakṣmīḥ** 'fortune': Cited as lakṣmī. Similarly tarīḥ 'boat', tantrīḥ 'string'.

[69] **dyauḥ** 'sky': Cited as dyo.

[70] **gauḥ** 'cow, speech': Cited as go. Also treated as masc., = 'bull'.

[71] **āpaḥ** 'water': Declined only in plural. Cited in singular ap.

[72] **gīḥ** 'speech': Cited as gir. Similarly āśīḥ—āśiṣaḥ 'blessing', but forms āśīrbhyām etc. and āśīḥṣu.

[73] **pūḥ** 'city': Cited as pur. Similarly dhūḥ 'yoke'.

3. NUMERALS

(a) Cardinals

The cardinal numbers, in their nominative case-forms, are set out in Table 11. The four forms shown there for 19 are equivalent and freely interchangeable. They represent two basic formation types: one type (navadaśa) is analogous in formation to the preceding number (aṣṭādaśa 18); the other type (ūnaviṃśatiḥ/ekonaviṃśatiḥ/ekānnaviṃśatiḥ) amounts to subtraction of 1 from the following number (viṃśatiḥ 20). Parallel sets of four equivalent forms, not shown in Table 11, exist for 29, 39, ... 99. Similarly the pairs of forms shown for 42, 43, 52, 53, 62, 63, 72, 73, 92, 93 are equivalent and interchangeable; this pairing of forms is not paralleled in the teens, 20s, 30s or 80s.

Of the two or three equivalent forms for numbers above 100, the first form shown is avoided wherever it would lead to ambiguity. For example, for 103 tryadhikaṃ śatam or tryadhikaśatam is preferred, and for 300 trīṇi śatāni is preferred; the simpler alternative is in both instances triśatam, which is therefore ambiguous. (In the older Vedic language, a distinction in accent prevented ambiguity: tríśatam 103 *versus* triśatám 300.) However, where no possibility of ambiguity exists, the shorter form may be used. For example, 123 = trayoviṃśatiśatam. As a further option, the element -adhika may always be replaced by -uttara; e.g. 103 = tryuttaraṃ śatam or tryuttaraśatam. The three forms shown for 1, 2, 3, and 4 are not alternatives but gender-forms, as explained below.

As regards their declensional behaviour, the cardinal numbers fall into two broad sub-sets: (i) 1 to 19 (navadaśa), and (ii) 19 (ūnaviṃśatiḥ/ekonaviṃśatiḥ/ekānnaviṃśatiḥ) and upwards.

The cardinal numbers as far as 19 (navadaśa) behave in much the same way as the adjectives, but with some limitations and simplifications. Agreement in gender with the associated noun is found only in 1, 2, 3, and 4. The masculine, neuter, and feminine forms of these four numerals (in the nominative case) are shown in Table 11.

Agreement in grammatical number is limited by the fact that 1 and 2 are necessarily singular and dual respectively, while 3 to 19 (navadaśa) are plural. (The word eka- 'one' does exist in the plural, but the meaning is then 'some, a few'.)

Case agreement with the associated noun is complete, except that the vocative is rare. The case-forms are broadly similar to those of the relevant noun-types, but with a few unique features. Table 12 sets out the forms as far as 10, again with gender distinction extending only as far as 4. The numbers from ekādaśa (11) to navadaśa (19) are declined like daśa (10). For example,

ekasmai putrāya	'to one son'
catvāro devāḥ	'4 gods' (nominative)
pañcānāṃ bhrātṝṇām	'of the 5 brothers'
aṣṭādaśabhiḥ kanyābhiḥ	'by 18 maidens'.

The cardinal numbers from 19 (ūnaviṃśatiḥ/ekonaviṃśatiḥ/ekānnaviṃśatiḥ) upwards are nouns. From 19 to 99 they are feminine and declined in the singular: those that end in -iḥ follow matiḥ [35]; those in -śat follow marut [6]. For example,

caturviṃśatir devāḥ	'24 gods' (nom.)
caturviṃśatyā devaiḥ	'by 24 gods'
trayastriṃśad devāḥ	'33 gods' (nom.)
trayastriṃśato devānām	'of 33 gods'.

The numbers 100, 1000, 10000, 100000 etc. are used in the singular, dual, or plural as required by their multiplier; e.g. 200 = dve śate, 3000 = trīṇi sahasrāṇi. They acquire the case expected in the associated noun, while the noun itself either retains its expected case or is put into the genitive plural. For example,

śataṃ devāḥ	'100 gods' (nom.)
śataṃ devānām	" "

aṣṭādhikaśatena devaiḥ	'by 108 gods'
aṣṭādhikaśatena devānām	" "
aṣṭādhikena śatena devaiḥ	" "
aṣṭottaraśatena devaiḥ	" "
etc.	

dvābhyāṃ śatābhyāṃ devaiḥ	'by 200 gods'
etc.	

(b)   *Ordinals*

The citation forms of the ordinals are set out in Table 11, to the right of the corresponding cardinals.   The word for 'first' bears no resemblance to the word for 'one'; '2nd', '3rd', '4th', and '6th' are derived irregularly from their corresponding cardinals; and all the remaining ordinals are derived from their cardinals in regular and obvious ways.   Suffixes shown in parentheses are optional; for example, the entry 'viṃśa(titama)-' for '20th' is to be read as 'viṃśa- or viṃśatitama-'.

The ordinals are adjectives; each agrees in gender, number, and case with the noun it qualifies. The words for '1st', '2nd', and '3rd', as well as tur(ī)ya- (one of the two words for '4th'), form their feminine in -ā and follow kathā [32]; caturtha- (the other word for '4th') and all higher ordinals form their feminine in -ī and follow nadī [33].   The masculine and neuter forms follow devaḥ [1] and phalam [17] respectively; for example,

	Masc.	Neut.	Fem.
'1st':	prathamaḥ [1]	prathamam [17]	prathamā [32]
'5th':	pañcamaḥ [1]	pañcamam [17]	pañcamī [33]

However, '1st', '2nd', and '3rd' may, in the singular dative, ablative, genitive, and locative of all genders, optionally take the endings shown for 'one' in Table 12. For example,

prathamāyai kanyāyai	'to the 1st daughter'
prathamasyai kanyāyai	" "
dvitīyāt putrāt	'from the 2nd son'
dvitīyasmāt putrāt	" "
tṛtīye gṛhe	'in the 3rd house'
tṛtīyasmin gṛhe	" "

When ordinals above 100 are expressed (optionally) with two discrete words (the first of which ends in -adhika or -uttara), both words are declined. For example,

aṣṭādhikaśatatame gṛhe	'in the 108th house'
aṣṭādhike śatatame gṛhe	" "

4. DEMONSTRATIVES

This limited subclass has only two members: 'this', cited as idam-; and 'that', cited as adas-. Each agrees in gender, number, and case with the noun it qualifies. The declensional patterns for these two words in the three genders are set out in Table 13. (The form amī (masculine nominative plural) has unusual sandhi behaviour; see page 4. For etad- 'this', see next section.)

5. PRONOUNS

The personal pronouns exhibit a 'dimension' that is not found in the other nominals but is shared with the verbs, namely *person*. The three persons of Sanskrit are traditionally listed (for several good reasons) in the reverse of the European order:

	Sing.	Dual	Plural
3rd person:	he/she/it	they two	they (more than two)
2nd person:	thou	you two	you " "
1st person:	I	we two	we " "

Gender is recognized throughout the 3rd person: 'they two' and 'they (more than two)' each have three forms for the genders, paralleling the singular 'he', 'she', and 'it'. The 3rd person pronoun agrees in gender with the noun to which it refers. Agreement in number and case applies throughout; however, the vocative is lacking. The full pattern for the personal pronouns is given in Table 14. (Saḥ 'he' has unusual sandhi behaviour; see page 5.) The hypothetical stem-forms traditionally adopted for citing the pronouns in the three persons are: 3rd: tad-; 2nd: yuṣmad-; 1st: asmad-.

In the 2nd and 1st persons there exists an incomplete set of 'enclitic' forms, also shown in Table 14. These enclitic forms are semantically equivalent to the longer common forms — for example, te = tava, naḥ = asmān; however, they may be substituted for them only in enclitic position, i.e. not at the beginning of a sentence or a metrical foot, and not before ca, vā, or eva.

Whereas the patterns for the 2nd and 1st person pronouns are unique, those for the 3rd person pronoun (tad-) in the three genders constitute a paradigm followed by a sizable group of words. Examples include etad- 'this', yad- 'which' (the relative

pronoun), anya- 'other', itara- 'different', katara- 'which (of two)?', katama- 'which (of many)?', etc. Etad- 'this' is a derivative of tad-, and is the only member of this group that follows tad- in having the exceptional s (necessarily changed to ṣ) in the masculine and feminine nominative singular. It is semantically close to idam- (see previous page).

Corresponding to the set of forms for etad- 'this' there exists an incomplete set of 'substitute' forms, enam enau etc., also given in Table 14. These substitute forms may replace the corresponding forms of etad- itself whenever some form of etad- has already been used with similar reference earlier in the same sentence. In addition, these substitute forms may replace the corresponding forms of idam- under similar circumstances.

There is a further group of words which, while closely resembling tad-, differ from it in (a) substituting -am for -at in the neuter nominative/accusative singular, and (b) having vocative forms. This group is represented in Table 14 by sarva- 'all'. Other important members of the group include eka- 'one', ekatara- 'either', viśva- 'all', and ubhaya- 'both'. In addition, there exist several other words (most having directional meanings) which, while capable of being declined like devaḥ [1], phalam [17], and kathā [32], are also optionally declined like sarva- in the three genders. Examples are: adhara- 'lower', antara- 'inner', apara- 'other', avara- 'western', dakṣiṇa- 'southern', uttara- 'northern', para- 'later', pūrva- 'earlier', sva- 'own'. For example, 'in the southern forest' is either dakṣiṇe vane (following phalam [17]), or dakṣiṇasmin vane (following sarvam).

Another variety again is represented in the interrogative kim 'which?'. This important word follows tad- except in the neuter nominative/accusative singular where it has kim. No other examples of this particular pattern exist (except in the obvious derivatives kiṃ-cit, kiṃ-cana, etc.).

There are, then, under the heading of pronouns, three subtypes distinguished by their neuter nominative/accusative singular:

		Masc.	Neut.	Fem.
(a)	anya-:	anyaḥ	any*at*	anyā
(b)	sarva-:	sarvaḥ	sarv*am*	sarvā
(c)	kim-:	kaḥ	k*im*	kā

B. VERBS

The numerous conjugational forms assumed by the Sanskrit verb require the recognition of five 'dimensions': number, person, voice, mood, and tense. The variables on these dimensions are as follows:

(a) 3 numbers: singular, dual, plural
(b) 3 persons: third, second, first
(c) 3 voices: active, middle, passive
(d) 3 moods: indicative, optative, imperative
(e) 7 tenses: present, imperfect, perfect, aorist, periphrastic future, simple future, conditional.

Of these five, number is found also in all the nominals, and person is found also in the pronouns. The remainder are unique to the verbs.

(a) *The three numbers*

A verb 'agrees' in number with its grammatical subject: there exists a set of singular, dual, and plural forms of the verb corresponding to, but formally distinct from, the three numbers seen in the nominals. For example,

Singular	Dual	Plural
śiṣyaḥ paṭhati 'A student reads'	śiṣyau paṭhataḥ 'Two students read'	śiṣyāḥ paṭhanti 'Students read'
sa nayati 'He leads'	tau nayataḥ 'They two lead'	te nayanti 'They lead'

The endings -ati, -ataḥ, and -anti are the characteristic endings for the singular, dual and plural numbers respectively, in the third person present indicative active of the most numerous class of verbs. Comparable sets of endings exist in the other persons, voices, moods, and tenses, as indicated below.

(b) *The three persons*

A verb agrees with its subject in person as well as in number. The intersection of the dimensions of number and

person yields for each voice, mood, and tense of a verb a 3 × 3 pattern of forms; for example,

	Sing.	Dual	Plural
3rd:	nayati	nayataḥ	nayanti
2nd:	nayasi	nayathaḥ	nayatha
1st:	nayāmi	nayāvaḥ	nayāmaḥ

'He/she/it leads'	'They two lead'	'They lead'
'Thou leadest'	'You two lead'	'You (plur.) lead'
'I lead'	'We two lead'	'We lead'

(In memorizing, read horizontally: nayati nayataḥ nayanti; nayasi nayathaḥ nayatha; etc.) This pattern corresponds to the 3 × 3 pattern into which the nominative forms of the personal pronouns naturally fall (cf. pages 32 and 110-111):

	Sing.	Dual	Plural
3rd:	saḥ	tau	te
2nd:	tvam	yuvām	yūyam
1st:	aham	āvām	vayam

(Since the verb endings indicate person as well as number, the personal pronoun subject is often omitted; e.g., nayasi is understood as tvaṃ nayasi.)

(c) *The three voices*
Of the three voices, the active and passive have clearly distinct functions, resembling those of their counterparts in English. For example,

Active	Passive
devo nayati	devo nīyate
'The god leads'	'The god is led'

The middle voice is less clearly definable. Theoretically it is applicable when the action is performed for the benefit of the subject him- or herself rather than for the benefit of another. However, in practice this distinction is rarely discernible; in the

classical language the middle form devo nayate means muc
the same as the active devo nayati. The choice between activ
and middle has come to be more a matter of convention
usage, so much so that in some verbs the middle form is rarel
or never used, while in others it is the active that has fallen int
disuse. Nevertheless, many verbs do retain the formal distin
tion between active and middle, thus exhibiting the full set o
three voices.

The set of nine forms shown in (b) for the active voice ha
counterparts in the middle and passive voices, as shown:

Active:	nayati	nayataḥ	nayanti
	nayasi	nayathaḥ	nayatha
	nayāmi	nayāvaḥ	nayāmaḥ

Middle:	nayate	nayete	nayante
	nayase	nayethe	nayadhve
	naye	nayāvahe	nayāmahe

Passive:	nīyate	nīyete	nīyante
	nīyase	nīyethe	nīyadhve
	nīye	nīyāvahe	nīyāmahe

For example,

nayathaḥ	'You two lead'
nīyāmahe	'We are led'

It will be noted that the stem is identical in the active and
middle, while the endings are identical in the middle and
passive. That is, the middle voice forms can be thought of as
combining the active stem (nay-) with the passive endings (-ate
-ete, -ante, etc.).

(d)   *The three moods*

The moods serve to identify an utterance as

(i)   a statement: *indicative mood;*

(ii)   a mild exhortation or a hypothetical possibility:
       optative mood; or

(iii) a command, direct or indirect: *imperative mood.*

(The examples considered under (a), (b), and (c) above were all in the indicative mood.) For example,

(i)	Indicative:	nayati	'He leads'
		nayasi	'Thou leadest'
(ii)	Optative:	nayet	'He should lead'
		nayeḥ	'Thou shouldst lead'
(iii)	Imperative:	nayatu	'Let him lead!'
		naya	'Lead!'

The mood dimension intersects with the dimensions already considered, raising the number of forms from 27 to 81:

ACTIVE:

Indicative:	nayati	nayataḥ	nayanti
	nayasi	nayathaḥ	nayatha
	nayāmi	nayāvaḥ	nayāmaḥ
Optative:	nayet	nayetām	nayantām
	nayeḥ	nayetam	nayeta
	nayeyam	nayeva	nayema
Imperative:	nayatu	nayatām	nayantu
	naya	nayatam	nayata
	nayāni	nayāva	nayāma

MIDDLE:

Indicative:	nayate	nayete	nayante
	nayase	nayethe	nayadhve
	naye	nayāvahe	nayāmahe
Optative:	nayeta	nayeyātām	nayeran
	nayethāḥ	nayeyāthām	nayedhvam
	nayeya	nayevahi	nayemahi
Imperative:	nayatām	nayetām	nayantām
	nayasva	nayethām	nayadhvam
	nayai	nayāvahai	nayāmahai

PASSIVE:

Indicative:	nīyate	nīyete	nīyante
	nīyase	nīyethe	nīyadhve
	nīye	nīyāvahe	nīyāmahe

Optative:	nīyeta	nīyeyātām	nīyeran
	nīyethāḥ	nīyeyāthām	nīyedhvam
	nīyeya	nīyevahi	nīyemahi

Imperative:	nīyatām	nīyetām	nīyantām
	nīyasva	nīyethām	nīyadhvam
	nīyai	nīyāvahai	nīyāmahai

(e)   *The seven tenses*

The tenses serve principally to indicate the time of the action or state relative to the time of speaking. Only three elementary time situations are in question, namely present, past, and future; a fourth, represented by the 'conditional' tense, may be regarded as a combination of future with past:

present	future
past	future-in-the-past
'He leads'	'He will lead'
'He led'	'He would lead'

These four correspond with the seven tenses as follows:

Time situation	*Tense*
present:	present
past: /	imperfect
	perfect
	aorist
future:	periphrastic future
	simple future
future-in-the-past:	conditional

Subtle semantic distinctions among the different past tenses early became blurred, so that in the classical language the three are for most purposes interchangeable. The same is true of the two future tenses.

The examples considered above under (a) to (d) were all in the present tense: the pattern of 81 forms shown under (d) represents only the first of the seven tenses. However, it is not the case that each of the other six tenses has a comparable set of 81 forms. This is because each of the non-present tenses, with one partial exception, exists in only one of the three moods, namely the indicative. Each non-present tense is therefore represented by a set of just 27 forms — with the exception of the aorist, which in effect exists in the optative mood as well as the indicative. The intersection of tense with the other five dimensions therefore yields 270 forms in all. The complete pattern of 270 forms for the verb nayati is set out in Table 15.

The expression 'the verb nayati' used in the preceding sentence illustrates a convention that will be adopted henceforth when referring to different verbs: the third singular present indicative active (which, generally speaking, is the most commonly occurring of the 270 forms) will be adopted as the citation form — unless a verb does not exist in the active voice, in which case the corresponding middle-voice form will be adopted instead. Thus, to speak of 'the verb paṭhati' or 'the verb labhate' is equivalent to speaking of 'the verb *read*' or 'the verb *obtain*'. Verbs whose citation form ends in -ati (or -ate) will be referred to as '-ati verbs' or 'the -ati class'. Another terminological convention to be adopted henceforth is to refer (as most grammars do) to the aorist optative as 'the precative'. The aorist indicative can then simply be called 'the aorist'; indeed the word 'indicative' can be taken as understood in all references to the non-present tenses other than the precative.

When patterns comparable to that for nayati are drawn up for other verbs, it is found that the nayati pattern is not, in its totality, a paradigm. Rather, it is a composite of several smaller patterns, certain of which are paradigms with widespread applicability. Five such component paradigms can be recognized. They are obtained by dividing up the total pattern as in the following diagram.

	Active	Middle	Passive
Present Indicative:			
Present Optative:	1. Present/		
Present Imperative:	Imperfect		
Imperfect:			
Perfect:	2. Perfect		
Aorist:	3. Aorist		
Precative:	4. Precative		
Periphrastic future:	5. Periph. Future		
Simple future:			
Conditional:			

The entire passive section, as well as the simple future and conditional tenses are excluded from this subdivision into paradigms for reasons that will be evident from Table 15: the endings in the passive are, with a single exception (namely the 3rd singular aorist), identical with those of the corresponding forms in the middle voice; and similarly the endings in the simple future and conditional are identical with those of the corresponding forms in the present indicative and imperfect respectively. Consequently, all the forms of the passive and of the simple future and conditional are readily derivable provided one knows the appropriate stems. (Details on how to obtain this information and apply it are given later. For verbs outside the -ati class, the endings in the present/imperfect passive and in the simple future and conditional are as for the -ati class, i.e. they are invariably as shown in Table 15.)

The total verb pattern can thus be reduced to five component sections. These will now be considered in turn.

T, IV, VI, X

1. PRESENT AND IMPERFECT

[1] The -ati class (exemplified in the verb nayati 'lead')

The first section, covering the present and imperfect tenses, is reproduced as a discrete paradigm in Table 16 [1]. In it an unchanging stem is associated with a set of 72 different endings, and in the imperfect with a prefixed a- as well. This paradigm is followed by every -ati verb, with only the following exceptions:

(a) Verbs which do not exist in one or other of the two voices: for such verbs naturally only half of the paradigm is relevant.

(b) Verbs whose citation form begins with a vowel: in such verbs the initial vowel goes to the 2nd grade in the imperfect; e.g. icchati has, in the imperfect, aicchat etc. (not, as might have been expected, ecchat etc.).

If one knows the citation form of any -ati verb one can apply it to the nayati paradigm to obtain any other required form. For example, wishing to translate 'Let us protect!' into Sanskrit, and knowing that the citation form ('he protects') is rakṣati, one finds from the nayati paradigm the relevant ending -āma, and thus sets up the required form rakṣāma. Conversely, wishing· to translate alabhe out of Sanskrit, one finds from the paradigm that a---e is for the imperfect middle, 1st person; then, on establishing the meaning of the citation form labhate, one arrives at the translation 'I attained'.

The citation forms of verbs may be sought in a dictionary or in Table 27. (For convenience, references to verbs listed in Table 27 will henceforth generally be accompanied by the serial numbers they bear in that table; e.g. 'nayati (189)'.) In Table 27 the citation form is the first form listed below the English gloss (opposite the heading 'Cit:'). The presence of an M following it (e.g. 'nayati M') indicates that the verb in question exists in the middle voice as well as in the active. The presence of an A (e.g. 'kampate A' (38)) indicates that the verb is normally used only in the middle voice, but does occasionally appear in the active also. Absence of M or A indicates that the verb lacks the middle or active voice respectively.

Of the verbs listed in Table 27, about 70 per cent are -ati verbs, a proportion which probably reflects accurately the situation in the language as a whole. However, there do exist seven other smaller classes of verbs, here referred to, after their citation forms, as -āti, -iti, -auti, -nāti, -noti, -Vti, and -Cti.

(V denotes here the vocalics e, ar, o and ā; C denotes any conso-
nant.)   Each of these classes has its own present/imperfect
paradigm, distinct from the others yet sharing with them certain
general features. The full set of eight present/imperfect para-
digms is presented in Table 16.

Which of these eight paradigms any particular verb follows
is usually self-evident from its citation form. For example, rauti
((293) in Table 27) is clearly an -auti verb, i.e. it follows para-
digm [4] in Table 16. The few uncertain cases are clarified in
Table 27 by including the paradigm number after the citation
form; e.g. 'jāgarti [7]' (109 in Table 27). They are also pointed
out in the following account, which summarizes the principal
features of the seven remaining classes.

[2] The -āti class (exemplified in bhāti 'shine')   π
Members of this class all have just two syllables in their
citation form; for example, pāti, yāti, khyāti, snāti. (Thus jānāti
and jahāti are excluded; they belong to the -nāti and -Vti classes
respectively.)   All -āti verbs lack middle-voice forms. The
endings in the -āti paradigm closely parallel those of the active
section of the -ati paradigm; major differences do occur, how-
ever, in the imperative 2nd singular, and in the alternative form
of the imperfect 3rd plural.

[3] The -iti class (e.g. svapiti 'sleep')   π
This very small class includes only svapiti, aniti, jakṣiti, and
śvasiti. Another verb roditi 'cry' appears from its ending as if it
would belong to this class; however, it in fact departs from the
paradigm in several respects, so is treated as 'irregular' and
conjugated in full in Table 17 [12]. All -iti verbs lack middle-
voice forms.

π

[4] The -auti class (e.g. stauti 'praise')
This is another small class; it has only about a dozen mem-
bers. Four of these, namely stauti, kauti, tauti, and rauti, can
take the alternative endings (stavīti etc.) indicated in the foot-
note to the paradigm. Unlike the -ati, -āti, and -iti paradigms,
in each of which one can identify an unchanging stem to which
the different endings are attached, the -auti paradigm contains
two different types of stem:

(a) 'strong' stems, formed with the 1st grade av before a following vowel, or with the 2nd grade au before a consonant (in one instance āv before a vowel); and

(b) 'weak' stems, formed with the zero-grade u before a consonant, or uv before a vowel.

For example, stauti has strong stems in stauti, stavāni, etc. and weak stems in stutaḥ, stuvanti, etc. This distinction of strong stems versus weak stems has been made clear in the paradigm by printing the 13 strong stems in *italics*.

The verb bravīti 'say' closely resembles the alternative version of the stauti paradigm (stavīti etc.), differing from it only in substituting ū for u before endings beginning in consonants. This verb may therefore be regarded as an irregular member of this class; it is given in full in Table 17 [13].

Two important features of the -auti class are shared also by the four remaining classes (the -nāti, -noti, -Vti, and -Cti classes), namely:

(a) the above-noted distinction of strong versus weak stems, with a fixed distribution of the two types (13 strong, 59 weak) within the total paradigm; and

(b) a nearly invariable set of 'standard endings'.

These two features are summarized in the following layout. (*Italics* indicate that the associated stem is in the strong form).

	Active:			Middle:		
Pres. Indic.	*-ti*	-taḥ	-anti	-te	-āte	-ate
	-si	-thaḥ	-tha	-se	-āthe	-dhve
	-mi	-vaḥ	-maḥ	-e	-vahe	-mahe
Optative	-yāt	-yātām	-yuḥ	-īta	-īyātām	-īran
	-yāḥ	-yātam	-yāta	-īthāḥ	-īyāthām	-īdhvam
	-yām	-yāva	-yāma	-īya	-īvahi	-īmahi
Imperative	*-tu*	-tām	-antu	-tām	-ātām	-atām
	-hi	-tam	-ta	-sva	-āthām	-dhvam
	-āni	*-āva*	*-āma*	*-ai*	*-āvahai*	*-āmahai*
Imperfect	*-t*	-tām	-an	-ta	-ātām	-ata
	-ḥ	-tam	-ta	-thāḥ	-āthām	-dhvam
	-am	-va	-ma	-i	-vahi	-mahi

It will be noted that, as regards the endings, the -āti and -iti paradigms also follow this pattern (in the active), but that the -ati paradigm departs from it at many points.

[5] The -nāti class (e.g. jānāti 'know') IX

Members of this class all have three syllables in their citation form. (Thus snāti is excluded; it belongs to the -āti class.) Two sub-classes must be recognized depending on whether the sound preceding the n in the citation form is

(a) a vowel, e.g. jānāti, krīnāti; or

(b) a consonant, e.g. aśnāti, grathnāti.

In sub-class (a) the imperative active 2nd singular is formed with -nīhi, as shown in the paradigm; in sub-class (b) it is formed instead with -āna. For example,

(a) jānāti — jānīhi

(b) grathnāti — grathāna.

A distinction between strong and weak stems exists, exactly as in the -auti class. In the 13 strong stems the n is followed by ā; in the 59 weak stems it is followed by ī, except that where the ending (as shown in the above set of 'standard endings') begins with a vowel, the ī is dropped (e.g. jānanti).

[6] The -noti class (e.g. sunoti 'press') V , VIII

Here again there are two sub-classes, depending on whether the sound preceding the n of the citation form is

(a) a vowel, e.g. sunoti, tanoti; or

(b) a consonant, e.g. āpnoti, rādhnoti.

Verbs in sub-class (b) exhibit the following slight departures from the given paradigm:

(i) The u shown in the paradigm as being optional (it is shown in parentheses) becomes obligatory; e.g. āpnuvaḥ versus sun(u)vaḥ.

(ii) The consonant cluster nv must be broken by insertion of u to give nuv; e.g. āpnuvanti versus sunvanti.

(iii) The imperative active 2nd singular takes -hi, as in the set of 'standard endings'; e.g. āpnuhi versus sunu. The standard arrangement of strong and weak stem-forms is maintained. The strong stems have 1st-grade o/av, the weak have zero-grade u/(u)v.

[7] The -Vti class (e.g. juhoti 'sacrifice')   II̅ , III̅

Here the letter V stands for any of following four vocalics:
e, ar, o (all 1st-grade), and ā (2nd-grade); e.g. bibheti, piparti,
juhoti, daridrāti.

The members of this class are so idiosyncratic that no one of
them can be cited that is in every respect representative. The
pattern for juhoti may be taken as the paradigm, provided one
excepts its peculiarity of taking -dhi rather than -hi in the
imperative 2nd singular. The principal characterizing features
of this class are:

(i)   the endings -ati, -atu, and -uḥ (rather than the usual
-anti, -antu, and -an) in the active 3rd plural of the present
indicative, present imperative, and imperfect respectively; and

(ii)   the additional strong stem before -uḥ in the imperfect
active 3rd plural: ajuhavuḥ. These two features apart, the
pattern for juhoti parallels perfectly that for -noti verbs of sub-
class (b), such as āpnoti.

The idiosyncracies of individual members of this class will
now be summarized. As noted above, juhoti has -dhi rather
than -hi in the imperative active 2nd singular: juhudhi. Verbs
in -arti, e.g. piparti, bibharti, jāgarti, simplify the endings in the
3rd and 2nd singular of the imperfect to avoid word-final
consonant clusters; e.g. the expected apipart and apiparḥ both
become apipaḥ. Jihreti has ī/iy rather than i/y in the weak
stems; e.g. jihreti jihrītaḥ jihriyati. Bibheti optionally has ī/iy
rather than i/y in the weak stems; e.g. bibheti bibhĭtaḥ
bibh(i)yati. (ĭ denotes i or ī; similarly ă̄ and ŭ̄.)

There are several irregular members of this class, whose
patterns are given in full in Table 17, namely: [14] eti 'go' (eti
lacks middle-voice forms except when it bears the prefix adhi-)
and [15] karoti 'do', both of which lack the features (i) and (ii)
described above, and have other peculiarities as well; [16]
dadhāti 'put' (followed also by dadāti 'give'); [17] jahāti 'aban-
don'; [18] mimīte 'measure' (followed also by jihīte 'go forth');
and [19] śete 'sleep', which has 1st-grade e/ay throughout the
middle voice, and an inserted r in some forms.   II̅ , VII̅

[8-11] The -Cti class (e.g. yunakti 'join', dveṣṭi 'hate', vaṣṭi
'wish', ruṇaddhi 'obstruct').

This is probably the numerically largest class after the -ati
class. The C denotes any consonant (though in practice only
about a dozen different consonants occur in this position); and

the combination -Cti is to be understood as including also -Cṭi and -Cḍhi. The verbs piparti, bibharti, and jāgarti belong not to this class but to the -Vti class, ar being a first-grade vocalic.

The typical representative of this class is the verb yunakti [8]. As can be seen from its paradigm, the class departs from the standard set of endings in the following two respects:

(a) In the imperative active 2nd singular it has -dhi rather than -hi;

(b) In the imperfect 3rd and 2nd singular, the characteristic -t and -ḥ are dropped to avoid word-final consonant clusters. (However, some verbs instead preserve the ḥ of the imperfect 2nd singular while dropping the stem-final consonant.) The standard arrangement of strong and weak stems is preserved, with first-grade/zero-grade pairs such as bhinad-/bhind-, as-/s-, dveṣ-/dviṣ-, vaś-/uś-, and doh-/duh-.

Verbs in -Cti have much in common with nouns ending in consonants other than -ḥ or -n, such as marut [6] and vaṇik [7] (pages 20-21). For example, in the verb yunakti, just as in the noun vaṇik, the stem-final consonant appears in three variants:

(i)   k before zero and voiceless consonants: ayunak, yunakṣi, yuṅktha.

(ii) g before voiced stops: yuṅgdhi, yuṅgdhve.

(iii) j before vowels, semivowels, and nasals: yunajāma, yuñjanti, yuñjmahe.

•The difference between k and g is a matter of internal sandhi; that between these and j is a matter of consonant alternation. Just as consonant-ending nouns are best cited by stating their singular and plural forms in the nominative, for example, vaṇik—vaṇijaḥ, so -Cti verbs are best cited by stating their singular and plural forms in the 3rd person of the present indicative active, e.g. yunakti—yuñjanti, vetti—vidanti. This mode of citation has the advantage of simultaneously making clear three things:

(i)   the consonant alternation: k—j, t—d, etc.;

(ii) the distinction of strong stem versus weak stem; and

(iii) the assimilation of any associated nasal: n → ñ etc.

In Table 27 the singular citation form of each -Cti verb (e.g. yunakti (277)) is given in the table proper, while its plural counterpart (e.g. yuñjanti) is given in a footnote.

The verb yunakti—yuñjanti illustrates the most common pair of alternating consonants found in regular -Cti verbs, namely k—j. There exist five other such pairs; the full list is as follows:

k—c:	rinakti—riñcanti	'leave'
k—j:	yunakti—yuñjanti	'join'
ṭ—ḍ:	iṭṭe—īḍate	'praise'
t—d:	vetti—vidanti	'know'
ṣ—j:	mārṣṭi—mṛjanti	'rub'
ṣ—ś:	vaṣṭi—uśanti	'wish'

Many -Cti verbs do not display such alternation, any changes in the stem-final consonant being purely a matter of internal sandhi; for example,

dveṣṭi—dviṣanti	'hate'
asti—santi	'be'
īrte—īrate	'move'

The situation is sometimes complicated by internal sandhi phenomena other than the simple voicing before voiced stops seen in yunakti. The most important cases are illustrated in the additional paradigms based on dveṣṭi—dviṣanti 'hate', vaṣṭi—uśanti 'wish', and ruṇaddhi—rundhanti 'obstruct'. The dveṣṭi paradigm [9] demonstrates that a stem-final ṣ changes to ṭ, ḍ, and k before zero, dh, and s respectively, and that it induces retroflexion in a following t, th, or dh. The vaṣṭi paradigm [10] (middle forms are lacking) resembles that for dveṣṭi, but with the further complication that ṣ alternates with ś. (This yields a total of four different values for C: ṣ, ś, ṭ, and ḍ.) The ruṇaddhi paradigm [11] shows how the aspiration and voicing that basically belong with the stem-final consonant, as seen in rundhanti, are transferred to the t or th of all endings that begin with those sounds. The citation form ruṇaddhi may, therefore, be thought of as derived by internal sandhi from ruṇadhti.

Irregular verbs of this class are numerous. The most important are given in Table 17, namely: [20] asti 'be', [21] āste 'sit', [22] śāsti 'instruct' (with the endings characteristic of the -Vti class), [23] hanti 'kill', [24] dogdhi 'milk' (cf. [11]), and [25] leḍhi 'lick'.

2. PERFECT

The perfect tense is said to be strictly applicable only where the action referred to occurred in the remote past or was not personally witnessed by the speaker; however, in practice it is

fairly freely interchanged with the other past tenses (the imper-
fect and the aorist).

There are two types of formation of the perfect. One type is
characterized by a more or less obvious partial reduplication of
the initial syllable; e.g. perfect jijīva 'lived' corresponding to
present jīvati (112), nināya 'led' (present nayati (189)), and āsa
'was' (present asti (11)). The other type involves a periphrastic
construction comparable in form to English 'was saying' etc.;
e.g. perfect kathayām āsa 'told' (present kathayati (37)), and
arthayām cakre 'asked for' (present arthayate (6)). With a few
exceptions, any particular verb makes only one of these two
types of perfect. The reduplicating perfect, numerically the
more important of the two, will be described first.

(a)   *Reduplicating perfect*

For the reduplicating perfect it is expedient to recognize
eleven paradigms; see Table 18 [1] to [11]. These have much
more in common with one another than do the various pres-
ent/imperfect paradigms, being characterized by a single,
nearly invariable set of endings, namely:

	Active			Middle		
3rd:	-a	-atuḥ	-uḥ	-e	-āte	-ire
2nd:	-(i)tha	-athuḥ	-a	-iṣe	-āthe	-idhve
1st:	-a	-iva	-ima	-e	-ivahe	-imahe

Departures from this pattern are found only in paradigms [8]
and [9], both of which omit the vowel i from all endings except
-ire; and in [11], where the active singular endings -a, -(i)tha, -a
are replaced by -au, -ātha, -au respectively. The i of the active
2nd singular ending -(i)tha is obligatorily absent in [8] and [9],
and is optional in [11]. In the remaining eight paradigms it is
very inconsistent: in most verbs it is optional, but in a signifi-
cant number it is obligatorily present. Under these circum-
stances no useful rules regarding its occurrence can be formu-
lated.

The principal differences among the eleven paradigms have
to do with the choice of vocalic grade in the vowel or vocalic
group of the syllable immediately preceding the ending; e.g.
jijīva (zero grade), viveśa (1st grade), nināya (2nd grade), nināya
(optionally either 1st or 2nd grade). In most of the paradigms

there is a clear-cut contrast between 1st or 2nd grade in the three active singular forms and zero grade in the remaining fifteen forms. This distribution resembles that found in the indicative present and imperfect (p. 43). It is indicated in Table 18 by combined use of *italics* and asterisk, as in the following example.

Zero grade:	ninyuḥ
1st grade:	*ninayitha*
2nd grade:	*nināya**
1st or 2nd grade:	*nināya*(*)

Departures from the above-noted pattern of distribution occur in [1], where all eighteen forms are in the same grade (all zero, all 1st, or all 2nd), and in [10] and [11], where the situation is obscured by exceptional treatment of the stem and/or the active singular endings.

In Table 27, opposite the heading 'Per:', the perfect of each verb is cited in the active 3rd singular, or, if no active form exists, in the middle 3rd singular. In the latter case, one conjugates on any paradigm except [8] (only for dadre and papre (158, 211)) and [9] (only for cucyuve and pupluve (104, 217)). In the former case, that of verbs having perfect active forms and therefore cited in the active in Table 27, one has to be able to identify which of the eleven paradigms any particular verb follows. This is sometimes very straightforward; for example, the perfect counterpart of gāyati 'sing' (84), given in Table 27 as jagau, clearly follows [11], since only that paradigm has the -au ending. More often, however, one has to examine the phonetic structure of the cited form in more detail.

To facilitate this process a 'key' is provided (Table 20). In the key the terms 'initial' and 'final' denote the first and last sound respectively of the cited form; and the term 'stem vocalic' denotes the vowel or vocalic group in the syllable preceding the ending, that is, the italicised segment in the following examples: nin*i*nda, bub*o*dha, cask*a*nda, sas*a*rja, vav*ā*ra, tuṣṭ*ā*va, śiśr*ā*ya, suṣv*ā*pa, vivy*ā*dha, jagr*ā*ha. The key is so designed that possibly ambiguous instances such as taty*ā*ja pose no problem.

Regarding the distribution of verbs among the different paradigms there is, generally speaking, no correlation between the situation in the perfect and that in the present/imperfect. The only significant exception to this is that all verbs which

follow the present/imperfect -āti paradigm, follow the perfect paradigm [11]; e.g. present khyāti, perfect cakhyau (69); present bhāti, perfect babhau (228).

There exist two major instances of irregular conjugation in the perfect, namely āha 'said' (13) and veda 'know' (338). The patterns for these two verbs are given as [12] and [13] in Table 19. (Āha is defective as well as irregular; and veda, though perfect in form, has present reference, i.e. 'know' rather than 'knew'.)

(b) *Periphrastic perfect*

This type of perfect is made by combining a nominal derivative of the verb with the appropriate perfect form of either asti 'be' (11) or karoti 'do' (45), i.e. either āsa or cakāra. (Rarely babhūva, perfect of bhavati 'become' (236) may be used instead.) In the active voice either āsa or (less often) cakāra is used; in the middle voice only cakre (the middle voice form of cakāra) is used. For example, the perfect counterpart of kṣāla-yati 'wash' ((60), active voice only) is kṣālayām āsa or kṣālayām cakāra, while the perfect counterpart of īkṣate 'see' ((20), middle only) is īkṣām cakre. (For the conjugation of cakāra, see Table 18 [8].) The example in Table 21, based on kalayati 'count' ((40), active and middle) may serve as the paradigm.

In Table 27 the convention is adopted of citing active-voice periphrastic perfects always with āsa, often abbreviated to ā and middle-voice ones with cakre, always abbreviated to c. Thus the perfects of kathayati (active), edhate (middle), and kalayati (active and middle) appear as 'kathayām ā', 'edhām c' and 'kalayām āsa/c' respectively (see page 156).

The periphrastic perfect is the type made by most verbs whose citation form ends in -ayati, by most whose citation form begins with a long vowel other than ā, and by a few others as well. Some verbs can take either the periphrastic or the redu-plicating perfect. In the case of verbs whose citation form ends in -ayati, the nominal component of the periphrastic perfect is invariably formed by replacing -ati with -ām; e.g. corayati → corayām (101).

3. AORIST

The aorist tense is said to be strictly appropriate only for events which have occurred in the very recent past and/or which have present relevance; however, in practice it is fairly

freely interchanged with the other past tenses (the imperfect and perfect).

Seven aorist paradigms may be recognized; see Table 22. With a few exceptions the endings are constant throughout:

	Active			Middle		
3rd:	-t	-tām	-an/-uḥ	-ta	-ātām	-a(n)ta
2nd:	-ḥ	-tam	-ta	-thāḥ	-āthām	-dhvam
1st:	-am	-va	-ma	-i	-vahi	-mahi

These endings are virtually identical with those of the imperfect as set out on page 43. The aorist further resembles the imperfect in having a prefixed a-. In a few verbs aorist and imperfect are actually identical in form; usually, however, the two tenses are formally distinct; for example:

			Imperf.	Aorist
sarati	'flow'	(392):	asarat	asarat
siñcati	'sprinkle'	(386):	asiñcat	asicat
nayati	'lead'	(189):	anayat	anaiṣīt

Differences among the seven aorist paradigms relate mainly to: (a) the vowel and/or consonant(s) intervening between stem and ending; and (b) the distribution of the vocalic grades. The first of these two differences provides a simple means for recognizing, from the forms cited in Table 27, which aorist paradigm any particular verb follows. In Table 27, opposite the heading 'Aor:' the aorist is cited in the active 3rd singular, or if the verb does not exist in the active, in the middle 3rd singular. The key to recognizing the seven paradigms is as follows:

	Active	Middle
[1]	-at	-ata
[2]	-sat	-sata
[3]	-sīt	-sta
[4]	-Csīt	-Cta
[5]	-āsīt	
[6]	-īt	-iṣṭa
[7]	-āt	-ita

Here s includes its retroflex counterpart ṣ, C denotes any conso-
nant other than s or ṣ, and the t in -Cta includes dh, ṭ, and ḍh.
Thus, for example, the aorists given in Table 27 as 'arucat M'
(294), 'alambiṣṭa' (305), and 'alabdha' (304) may be recognized
as following paradigms [1] (active and middle), [6] (middle),
and [4] (middle) respectively. The only exceptions are aorists in
-aṃsīt (e.g. anaṃsīt (184)). These follow paradigm [5] in the
active (but with aṃ instead of ā) and [3] in the middle; for
example, active: anaṃsīt anaṃsiṣṭām etc.; middle: anaṃsta
anaṃsātām etc. Ambiguity occasionally arises from the fact
that some stems end in s or ṣ; e.g. amarṣīt 'forgot' (267) belongs
to class [6] rather than class [3], its structure being a-marṣ-īt
rather than a-mar-ṣīt. Such doubtful cases can usually be
resolved by examining the corresponding present form
(mṛṣyati) or, if this is not known, by taking into account the
vocalic gradation. (Since ar is 1st grade, amarṣīt must be class
[6]; see next paragraph.) The characteristic endings listed
above can also serve as mnemonic labels for the seven classes:
one can speak of the 'the -at class of aorists', 'the -sat class', and
so on.

The distribution of the vocalic grades in each class follows
the active/middle division. (It is shown in Table 22, using the
same code as for the perfect; see page 49). In the -at and -sat
classes ([1] and [2]) there is no distinction of grade. In the -sīt
class [3], the active forms are in 2nd grade and the middle in
1st grade. In the -Csīt class [4], the active forms are in 2nd
grade and the middle forms are usually in zero grade; however,
where the active has simple ā, the middle has a rather than the
expected ø; e.g. active apākṣīt, middle apakta (cf. page 9). In
the -īt class [6], it is usually the case that the active forms are in
1st grade for some verbs and in 2nd grade for others, while the
middle forms are always in 1st grade; e.g. abodhīt abodhiṣṭa
((222), both 1st grade), alāvīt alaviṣṭa ((317), active 2nd grade,
middle 1st grade). However, a few verbs have zero grade
throughout, e.g. avijīt avijiṣṭa (337); and a very small number
have 2nd grade throughout, e.g. ayācīt, ayāciṣṭa (276). In the
case of verbs of this last type there could be doubt about how
to conjugate; this problem is overcome in Table 27 by stating
the middle 3rd singular forms of such verbs in footnotes. In the
-āt class [7] the active always has ā, and the middle i; however,
only three aorists of this class is fact have middle forms, namely
adāt (146), adhāt (168), and asthāt (400).

In the aorist -Csīt class [4], internal sandhi effects may produce consonant alternation similar to that found in the present/imperfect -Cti class. Some vowel changes are also encountered; for example:

			Active	Middle
sṛjati	'emit'	(393):	asrākṣīt	asṛṣṭa
vasati	'dwell'	(329):	avātsīt	avāsta
ruṇaddhi	'hinder'	(297):	arautsīt	aruddha
dahati	'burn'	(145):	adhākṣīt	adagdha
vahati	'carry'	(332):	avākṣīt	avoḍha

Instances of this relatively rare phenomenon are indicated in Table 27 by citing the middle 3rd singular in footnotes.

The aorists of the verbs karoti 'do' (45) and bhavati 'become' (236) depart widely from the paradigms; they are therefore regarded as irregular and given in Table 23.

4. PRECATIVE

The precative (or benedictive) is recognized as 'a kind of aorist optative', though in fact it usually has present reference and therefore signifies much the same as the present optative. It is in any case very rare in Classical Sanskrit and is included here more for completeness than for practical usefulness.

The paired precative paradigms given in Table 24 serve for all verbs, since the endings are invariable. For most verbs the stem for the precative *active* forms is identical with that for the present indicative passive. The precative active 3rd singular can therefore be readily obtained by substituting -āt for -ate in the form shown opposite the heading 'Pas:' in Table 27. For example, for the verb vahati 'carry' (332) the passive is given as uhyate; the precative active 3rd singular is therefore uhyāt, from which one can then set up all nine active forms. A small number of verbs are exceptional in forming their precative active; these are indicated in the footnotes to the passives in Table 27; e.g. gāyati 'sing' (84) has passive gīyate, but forms precative active geyāt (with e rather than ī).

The precative *middle* 3rd singular is, with a few exceptions, obtained by substituting -īṣṭa for the ending -yati or -yate of the simple future (Table 27, 'Fut:'). For example, the verb vahati (332) is shown as having simple future vakṣyati; its

precative middle 3rd singular is therefore vakṣīṣṭa. The few exceptions to this principle are indicated in the footnotes to the simple future in Table 27.

5. PERIPHRASTIC FUTURE

The periphrastic future is semantically indistinguishable from the simple future (Section 6, below), but is much less commonly used. Its middle-voice forms are particularly rare.

The conjugation of the periphrastic future is covered by the single paradigm set out in Table 25. The active (or middle) 3rd singular form, on which the paradigm is based, is not given directly in Table 27, but can be obtained from the infinitive (listed opposite 'Inf:') by replacing -um with -ā. For example, for nayati 'lead' (189) the infinitive is given as netum, whence the 3rd singular of the periphrastic future is netā; and rakṣati 'protect' (281), with infinitive rakṣitum, has periphrastic future rakṣitā. Occasionally the periphrastic future is not so simply related to the infinitive; e.g. kṣodum → kṣottā (63). Such instances are indicated in footnotes.

The -tā form that underlies the paradigm is in origin the agent noun corresponding to the verb, e.g., netā is literally 'leader'. The 3rd person forms in the paradigm are then actually the nominative singular, dual, and plural of the agent noun, as shown in noun paradigm [4] of Table 6 (netā). The 2nd and 1st person forms are based on the singular of the agent noun, this time followed by the present indicative forms of the verb asti 'be' (Table 17 [20]). For example, netāsmi, 'I will lead' is from netā asmi, literally 'I am a leader'.

This completes the account of the five sets of paradigms identified (on page 40) as the essential kernel of a description of the total declensional pattern for verbs (Table 15). It now remains to account for the rest of that pattern: first the simple future and conditional tenses in the active and middle voices, and then the passive voice in all tenses and moods.

6. SIMPLE FUTURE AND CONDITIONAL

The declensional endings for the simple future and the conditional are identical with those for the present indicative and the imperfect respectively of -ati verbs. One is, therefore, able to set up the entire pattern for the simple future and conditional if one knows any one of the 36 declensional forms in those two

tenses. In Table 27, opposite the heading 'Fut:' the 3rd singular active (or middle, but middle forms are rare) of the simple future is given. For example, for the verb tanoti 'stretch' (121) the entry is 'tanisyati'; hence the patterns are:

Simple Future: tanisyati tanisyatah tanisyanti
              tanisyasi etc.

Conditional: atanisyat atanisyatām atanisyan
           atanisyah etc.

(Compare the corresponding forms for nayati in Table 15.) The characteristic mark of the future tense is -sy- immediately before the declensional ending.

7. PASSIVE VOICE

In the present and imperfect the passive-voice endings are identical with the middle-voice endings of -ati class verbs, regardless of which class the verb follows in the active and middle voices. In Table 27, opposite the heading 'Pas:', is given the 3rd person singular of the present indicative passive for each verb listed. For example, for tanoti 'stretch' (121) the passive is given as tanyate; hence the present/imperfect passive section of the conjugational pattern for that verb is:

Present indicative: tanyate tanyete etc.
Present optative: tanyeta tanyeyātām etc.
Present imperative: tanyatām tanyetām etc.
Imperfect: atanyata atanyetām etc.

(Compare the corresponding forms for nayati, Table 15.)

In the perfect tense, the passive is identical in form with the middle; or (to put in another way) the middle forms may also be used with passive sense.

In the aorist, it is always possible, as in the perfect, to use middle forms with passive sense. However, many verbs have, in addition, a set of exclusively passive forms. Where this is the case, the first of the nine forms, i.e. the 3rd singular of the aorist passive, is given in Table 27 in a footnote to the aorist entry. For example, for pacati 'cook' (193) the aorist entry apākṣīt has the footnote 'Pas apāci'. Knowing this form, one can set up the entire aorist passive pattern because the endings

of the remaining eight forms are always identical with those of the aorist middle of the -īt class (Table 22 [6]). For example, pacati, with aorist passive 3rd singular apāci, has the following set of forms:

apāci	apāciṣātām	apāciṣata
apāciṣṭhāḥ	apāciṣāthām	apācidhvam
apāciṣi	apāciṣvahi	apāciṣmahi

However, since it is always possible for aorist middle forms to be used with passive meaning, the above pattern may be replaced by apakta apakṣātām etc. (Table 22 [4]).

In the precative, periphrastic future, simple future, and conditional, it is again the case that middle voice forms may be used with passive sense, but that in many verbs there exist also sets of exclusively passive forms. The verbs for which there exist exclusively passive forms in these four tenses are those which have such forms in the aorist. The stem is identical with the 3rd singular of the aorist passive as cited in the footnotes to the aorist in Table 27, but (except in the conditional) without the initial a-; and the endings are identical with those of the corresponding middle voice forms. For example, for pacati (193), with aorist passive apāci, the stem for the passive in the precative, the two futures, and the conditional is pāci-; and hence the passive forms themselves are:

Precative:	pāciṣīṣṭa	pāciṣīyāstām	etc.
Periph. future:	pācitā	pācitārau	etc.
Simple future:	pāciṣyate	pāciṣyete	etc.
Conditional:	apāciṣyata	apāciṣyetām	etc.

(Compare the corresponding forms for nayati, Table 15.)

8. SECONDARY CONJUGATIONS

Three 'secondary conjugations' can be formed from most verbs: the causative, desiderative, and intensive. These will now be discussed, beginning with the most important, the causative.

(a) *Causative*

Usually it is the case that if the primary or original verb is intransitive, its causative derivative is transitive, and if the primary verb is transitive its causative is doubly transitive, i.e.

capable of taking two objects. This is illustrated in the follow-
ing examples, based on rohati 'grow' (299), mriyate 'die' (262),
and pacati 'cook' (193).

Primary verb	Causative derivative
vṛkṣo *rohati* 'The tree grows.'	rāmo vṛkṣaṃ *ropayati* 'Rāma causes the tree to grow.'
mṛgo *mriyate* 'The deer dies.'	rāmo mṛgaṃ *mārayati* 'Rāma kills the deer.'
dāsaḥ phalāni *pacati* 'The servant cooks the fruits.'	rāmo dāsaṃ phalāni *pācayati* 'Rāma gets the servant to cook the fruits.'

In Table 27, opposite the heading 'Cau:', the causative of
each verb is given in the 3rd singular present indicative active
(or middle, but middle-voice forms are rare). Causatives are all
of the -ati class in the present/imperfect. In addition they are
all characterized by the presence of -ay- before the ending; i.e.
they appear in Table 27 with final -ayati. (Note, however, that
some primary verbs already have final -ayati in their citation
form, e.g. kathayati (37).)

Each causative is, like the primary verb from which it de-
rives, capable, in principle at least, of conjugation in all tenses,
moods, and voices. Thus, if the verb nayati 'lead' has the set of
270 forms shown in Table 15, its causative derivative nāyayati
'cause to lead' has a comparable set of 270 forms. It is not,
however, necessary to list in Table 27 the passive, simple future,
perfect, etc. of each causative, because most of those forms are
predictable, there being considerable regularity in their structure
vis-à-vis that of the cited causative form. This is illustrated in
the following sample list, based on the verbs bodhati 'waken'
(222), bhavati 'become'(236), and karoti 'do' (45).

Causative:	bodhayati	bhāvayati	kārayati
Caus. Passive:	bodhyate	bhāvyate .	kāryate
Caus. Future:	bodhayiṣyati	bhāvayiṣyati	kārayiṣyati
Caus. Perfect:	bodhayām āsa	bhāvayām āsa	kārayām āsa
Caus. Infinitive:	bodhayitum	bhāvayitum	kārayitum
Caus. Aorist:	abūbudhat	abībhavat	acīkarat

In this set only the aorist is exceptional. The passive, future, perfect, and infinitive of the causative are formed by substituting for -ayati the endings -yate, -ayiṣyati, -ayām āsa, and -ayitum respectively. (The causative precative active and middle are formed from the causative passive and causative simple future respectively as described earlier; and the causative periphrastic future is formed from the causative infinitive. The causative passive in tenses other than the present and imperfect is identical with the causative middle.)

The causative aorist is always of the -at type (Table 22 [1]). Its stem is formed with partial reduplication of the root syllable, and usually also some modification of the vowel. However, the rules governing this process are not readily generalizable; for this reason the most important causative aorists are given in Table 27, opposite the heading 'CAo:'

(b)   Desiderative

This, the second of the three secondary conjugations, signifies a desire for the action or state expressed by the primary verb; for example, pipāsati 'he desires to drink' and pipaṭhiṣati 'he desires to read', as against simple pibati 'he drinks' (201) and paṭhati 'he reads' (195).

In Table 27 the desiderative is shown, opposite 'Des:', in the 3rd singular active or middle. All desideratives are of the -ati type in the present/imperfect; they are characterized by the presence of -s- or -iṣ- before the conjugational ending, and by partial reduplication of the root syllable.

Like the causative, the desiderative can yield a complete set of forms paralleling those of the primary verb. There is, however, even more regularity in the structure of the derivative forms; the following list, based on bodhati 'waken' (222), may therefore be taken as the model for all desideratives.

Desiderative:	bubodhiṣati M
Desid. Passive:	bubodhiṣyate
Desid. Future:	bubodhiṣiṣyati M
Desid. Perfect:	bubodhiṣām āsa/cakre
Desid. Infinitive:	bubodhiṣitum
Desid. Aorist:	abubodhiṣīt M

Here the only difference from the situation in the causative series is that the aorist stem is predictable and is conjugated

according to the -īt type (middle in -iṣṭa, Table 22 [6]). However, apart from the first one, the various desiderative forms exemplified in the above list are rarely encountered in practice.

(c)   *Intensive*

The intensive (or frequentative) signifies intensity or frequency of the action or state denoted by the primary verb; for example, rorudyate 'he weeps long and bitterly', as against simple roditi 'he weeps' (296).

There are two types of intensive, one having active and middle voice forms, the other having only middle forms. For example, nayati 'lead' (189) has intensives nenayīti (active/middle type) and nenīyate (exclusively middle type). The active/middle type is of extremely rare occurrence in the classical language; consequently no examples of it are given in Table 27, nor is its conjugation discussed here. The exclusively middle type is of rather more frequent occurrence. In Table 27 attested examples of it are given in footnotes to the desiderative.

In conjugation the middle voice intensive follows the middle voice section of the paradigm for -ati verbs in the present/imperfect; e.g. nenīyate nenīyete etc. Theoretically it can be conjugated in the other tenses as well, though actual occurrences are rare. The expected set of derivative forms is as in the following list, based on the verb bodhati:

Intensive:	bobudhyate
Int. Passive:	bobudhyate
Int. Future:	bobudhiṣyate
Int. Perfect:	bobudhāṃ cakre
Int. Infinitive:	bobudhitum
Int. Aorist:	abobudhiṣṭa

9. PARTICIPLES

Participles in Sanskrit exist in the three voices — active, middle, and passive, and in three of the tenses — present, perfect, and future. The intersection of these two dimensions would be expected to yield 3 × 3 = 9 forms. However, the actual number may be higher because there are, potentially at least, three different future passive participles and two perfect active participles; or it may be lower, because a verb which (according to Table 27) lacks active or middle forms in one or other of the

three tenses in question will normally lack the corresponding
participles.

The following two patterns display the sets of participles for
two representative verbs, nayati 'lead' ((189) and Table 16 [1])
and dadhāti 'put' ((168) and Table 17 [16]).

	Active	Middle	Passive
Present:	nayant-	nayamāna-	nīyamāna-
Perfect:	ninīvas- nītavat-	ninyāna-	nīta-
Future:	neṣyant-	neṣyamāṇa-	netavya- ---- neya-
Present:	dadhat-	dadhāna-	dhīyamāna-
Perfect:	dadhivas- hitavat-	dadhāna-	hita-
Future:	dhāsyant-	dhāsyamāna-	dhātavya- dhānīya- dheya-

The participles are adjectives. In their manner of assuming
gender forms and declining them, they behave as shown in
Table 8. All of the middle and passive participles follow the
pattern of priya- (Table 8, first line). Of the active forms, the
present follows nayant-/yuñjant- or dadhat-, according as it
ends in -ant- or -at-; the first of the two perfects follows either
tenivas- or vidvas- according as it ends in -ivas- or -vas-, while
the second follows dhīmat-; and the future follows nayant-.

A summary is now given of the manner whereby the stem-
form of each participle can be obtained from the information
contained in Tables 16-19 and 27.

(a) *Present active participle*
The stem-form of the present active participle is most simply
obtained by deleting the final -i from the 3rd plural of the

present indicative active. For example, rakṣati 'protect' (281), being an -ati verb, has present indicative active 3rd plural rakṣanti (Table 16 [1]), whence its present active participle is rakṣant-; and juhoti 'sacrifice' (424) has 3rd plural juhvati (Table 16 [7]), whence juhvat-.

As shown in Table 8 (yuñjant- and nayant-), present active participles in -ant- form their feminine either in -atī or in -antī. The -atī formation is followed by all verbs whose citation form does not end in -ati; e.g. sunvant- (from sunoti) → sunvatī. The -antī formation is followed by all verbs whose citation form ends in -ati or -āti; e.g. rakṣant- (from rakṣati) → rakṣantī. However, certain -ati verbs optionally (but rarely) also follow the -atī formation. These are identified in Table 27 by the presence of '6' at the right of the heading; e.g. '340 viś-6'. (The 6 indicates the traditional verb-class; see pages 64-65.) Thus viśant- → viśantī or viśatī. Verbs of the -āti class also may follow either formation; e.g. bhānt- → bhāntī or bhātī.

(b) *Present middle participle*
This is obtained from the 3rd plural of the present indicative middle as follows: The ending -ante is replaced by -amāna-; and the ending -ate is replaced by -āna-. For example, pacati 'cook' (193) has 3rd plural present indicative middle pacante, whence its present middle participle is pacamāna-; jihīte 'go forth' ((421, Table 17 [18], and page 45) has jihate, whence the participle is jihāna-; and bhinatti 'split' ((232) and Table 16 [8]) has bhindate, whence bhindāna-. However, āste (15) irregularly has āsīna-.

(c) *Present passive participle*
Here the -ate ending of the passive form given in Table 27 is replaced by -amāna-. For example, for the three verbs cited in (b) above, the passives are given as pacyate, hāyate, and bhidyate; so the present passive participles are pacyamāna-, hāyamāna-, and bhidyamāna- respectively.

(d) *Perfect active participle*
(i)   The first of the two perfect active participles is most simply obtained by suffixing -s- to the 1st person dual of the perfect active (Table 18); however, if that form has -yiva (but not -iyiva), this is first changed to -īva. For example, tanoti 'stretch' (121) has perfect active 1st dual teniva (Table 18 [10]),

whence its perfect active participle is tenivas-; jayati 'conquer' (110) has jigyiva (Table 18 [4]), whence jigīvas-; and karoti 'do' (45), has cakṛva (Table 18 [8]), whence cakṛvas-.

As a consequence of this, those verbs whose perfects follow [8] or [9] in Table 18, and those which fuse yi to give ī, form perfect active participles of the -vas type rather than of the -ivas type (-īvas is reckoned as of the former type), and therefore follow the vidvas- pattern (Table 8). All other verbs form present active participles of the -ivas type, and therefore follow tenivas- (Table 8).

(ii)   The second of the two perfect active participles is formed by suffixing -vat- to the perfect passive participle, for which see (f) below. For example, nayati 'lead' (189), having perfect passive participle nīta-, makes, for its second perfect active participle, nītavat-. The gender forms follow dhīmat- (Table 8).

(e)   *Perfect middle participle*
    This is obtained from the 3rd singular of the perfect middle by replacing -e with -āna-. For example,
nayati: ninye → ninyāna-; karoti: cakre → cakrāṇa-.

(f)   *Perfect passive participle*
    This, the most widely used of all the participles, is given for each verb in Table 27, opposite the heading 'PPP:'. For example, nayati 'lead' (189) has perfect passive participle nīta-; and nahati 'bind' (186), has naddha-. The perfect passive participle of a causative is formed by substituting -ita- for -ayati; e.g. mārayati → mārita-. The PPP of a desiderative is formed by substituting -ita- for -ati or -ate; e.g. īpsati → īpsita-.

(g)   *Future active participle*
    This is formed from the simple future active, as given in Table 27, by replacing -ati with -ant-. For example, nayati (189) has future neṣyati, so makes its future active participle neṣyant-. The feminine is formed in -antī or (rarely) -atī.

(h)   *Future middle participle*
    This is formed from the simple future middle, as given in Table 27, by replacing -ate with -amāna-; e.g. labhate 'obtain' (304), which has future lapsyate or labhiṣyate, makes lapsyamāna- or labhiṣyamāna-.

(i)   *Future passive participle*

There are three types of future passive participle, character-
ized by the endings -avya-, -nīya-, and -ya-. In principle all
three types may be formed for any particular verb; however, in
practice it is often the case that one or more of them are not
actually attested.

The -avya- type is obtained by substituting -avya- for the
ending -um of the infinitive as given in Table 27; however, since
not all verbs customarily form this type of future passive parti-
ciple, this method may be applied with confidence only where
the infinitive entry in the table is followed by the letter F (for
'Future'). For example, nayati has for the infinitive 'netum F',
indicating that it may form netavya-; but nindati 'blame' (188)
has 'ninditum' with no F, indicating that the expected nindi-
tavya- is not attested or rare, and hence that the -nīya- or -ya-
form is to be preferred.

The remaining two types of future passive participle are
given directly in Table 27 opposite the two headings 'FPP:'; e.g.
for nindati both nindanīya- and nindya-; and for nayati only
neya-.

10. Non-Finite Verb-Forms

Table 27 includes certain important verb-forms that are neither
conjugated nor declined, namely the infinitive and the absolu-
tive.

(a) *Infinitive*

The infinitive (listed opposite 'Inf:') has been mentioned
already as a convenient source of the form of the periphrastic
future and of the future passive participle in -avya-. The infini-
tive as given in Table 27 corresponds semantically to the simple
primary form of the verb; for example, netum icchāmi 'I wish to
lead' (189), gantuṃ śaknoti 'He is able to go' (72). There are
also infinitives corresponding to the secondary conjugations.
They are formed by substituting -itum for -ati in the causative
and desiderative, and for -yate in the intensive (cf. pages 56-59).
For example, mārayati → mārayitum 'to kill' (262).

(b) *Absolutive*

There are two forms of the absolutive. One, the form given
in Table 27 opposite the heading 'Abs:', is used when no prefix
is attached; for example, for nayati the form nītvā, meaning

'having led' (189). The other form, used when a prefix is attached, is not given in Table 27 because it can be obtained by deleting the final -te from the passive; e.g. for nayati, with passive nīyate, the form is -nīya, as in pariṇīya 'having led around, having married'. Occasionally, however, this second absolutive is not so simply related to the passive; such instances are indicated in footnotes to the passive.

11. Verbal Roots and the Ten Verb Classes

The Indian grammarians have long considered that the various existing forms of any particular verb are to be seen as derived from an underlying entity termed the root. For example, nayati, nīyate, neṣyati, anaiṣīt, etc., which are different voice and tense forms of the one verb 'lead' (189), as well as nominal derivatives like netā 'leader', are regarded as derived from 'the root nī'. Similarly, nauti, nūyate, noṣyati, anāvīt, etc. ('praise' (190)) are assigned to a root nu.

These roots, while having no real existence, do have a certain usefulness, particularly as mnemonic labels. In particular, they are used in dictionaries as headings under which all the associated verb forms are grouped. In recognition of this practice, and of the convenience of such a labelling device, the verbforms in Table 27 are grouped under their roots as headings, which in their turn are ordered alphabetically. For example, the alphabetical sequence of the roots nind, nī, nu (188-190) has precedence over that of the verbs themselves, nindati, nayati, nauti.

As a very general rule, the root of a given verb may be obtained from the perfect passive participle by deleting the ending -ta, -ita, or -na, while making due allowance for internal sandhi effects. For example, nīta- → nī (189), rakṣita- → rakṣ (281), lagna- → lag (300), labdha- → labh (304). However, many unpredictable factors make this rule far from infallible: sometimes the vocalic is weakened: tolita- → tul; sometimes it is strengthened: gṛhīta- → grah; and sometimes there is disagreement among scholars as to what the root should be: the root of gāyati 'sing' (84) is variously given as gā and gai.

Knowing the root of a verb, one is in no position to set up the actually occurring verb forms. For example, the seemingly very similar roots tap, tam, taḍ, and tan correspond to the very diverse actual present indicative forms tapati, tāmyati, tāḍayati and tanoti respectively. The grammarians have dealt with this

problem by recognizing a set of ten verb classes, reflecting the different ways in which the present indicative is related to the root. For example, class 8 is characterized by the ending -oti; the root of tanoti can then be given in the dictionary as 'tan-8'. Similarly, the root said to underlie nayati is given as 'nī-1', where class 1 is characterized by the -ati ending and strengthening of the root vocalic to 1st grade. The student is expected to get from nī to nayati by strengthening the vocalic (→ ne), adding the conjugational ending (→ ne-ati), and applying the appropriate internal sandhi rule (→ nayati).

In recognition of the above practice, each root heading in Table 27 is followed by a numeral denoting the verb class to which it is traditionally assigned. The correspondences between these and the eight present/imperfect classes recognized in Table 16 are as follows:

1, 4, 6, 10	=	-ati
2	=	-āti, -iti, -auti, -Cti
3	=	-Vti
5, 8 ·	=	-noti
7	=	-Cti
9	=	-nāti

Regarding these, the only point to note here is that verbs labelled as belonging to class 6 are the ones which can form their present active participle feminine in either -antī or -atī (cf. page 61).

12. USING THE VERB TABLES

The tabulated information on verbs is presented in two very different forms: (a) declensional patterns, both paradigmatic and irregular (Tables 16-25); and (b) lists of the principal parts of a range of verbs (Table 27). These two are complementary: from Table 27 one obtains, for any particular verb, certain key forms, which one then 'feeds into' the appropriate conjugational paradigms to obtain the specific forms required; or one does the reverse of this. Table 27 also gives some key adjectival derivatives of verbs (the participles), which are to be fed into the appropriate declensional paradigms (Tables 6, 7). How this process operates has been indicated piecemeal in preceding sections; it will now be reviewed systematically. Attention is directed first to Table 27.

The heading to each list in Table 27 contains, from left to right, (a) the serial number (1 to 432) of the entry; (b) the verbal root as usually cited in Indian dictionaries and grammars; and (c) the number (1 to 10) of the verb class to which the verb is traditionally assigned on the basis of its conjugational pattern in the present/imperfect. Next below these is an English gloss, included principally for mnemonic purposes, it being often only a very incomplete guide to the meaning of the verb.

Then follow thirteen entries in a fixed sequence, to which an abbreviated key is provided in the three-letter headings (Cit, Pas, etc.) at the left-hand end of each row. Of these thirteen entries, the first eight (Cit to CAo) are finite verbal forms subject to conjugation for voice, mood, tense, etc.; the next two (Inf, Abs) are non-finite (i.e. uninflected) forms; and the last three (PPP and two FPPs) are adjectival derivatives capable of assuming gender-forms which are then subject to declension for number and case.

Some important forms not given in the lists are more or less readily derivable from the given forms; e.g., the periphrastic future can be obtained directly from the infinitive (-um → -ā). Others cannot be so derived and are therefore given in footnotes. The footnotes provide principally the following:

(1) Forms that cannot be inferred because (a) they are exceptions to the rules given earlier (and summarized in Table 27, see below), or (b) the needed source form is lacking. For example, for verb 110, footnote 7 states that the absolute with prefix is -jitya (an exception to the rule: the passive jīyate would lead one to expect -jīya. And for verb 26, footnote 1 states that the absolutive with prefix is -uñchya, a fact not otherwise knowable since the passive is lacking.

(2) Unpredictable forms, in particular plural counterparts of citation forms of -Cti verbs. For example, for verb 27, footnote 2 indicates that the plural of unatti is undanti: knowing the pair unatti—undanti, one can then set up any form in the present/imperfect.

(3) Alternatives to forms given in the body of the table. For example, for verb 28, footnote 7 states that for the PPP, besides ubdha-, the forms ubhita- and umbhita- are also permitted. However, alternatives are not given for the rare desiderative and causative aorist.

(4) Middle-voice forms when these are not as expected given the cited active form. For example, for verb 163, footnote 2

states that the aorist active adyutat has as its middle-voice counterpart adyotiṣṭa (where one would otherwise have expected adyutata).

(5) The middle-voice intensive and the aorist passive in -i, which are footnoted to the desiderative and the aorist respectively.

The information derivable from Table 27 is summarized in Table 26. There each of the three-letter headings is followed by a specification of the form cited — but without redundant details such as '3rd singular' which is applicable to all the finite verb forms cited, 'indicative' which is applicable to all non-present forms, and 'active/middle' which is to be understood in all forms other than passives.

The sign ' ⇒ ' denotes 'may be fed into' and is followed by the relevant table and paradigm numbers; for example:

Fut: Simple future ⇒ Table 16 [1] Present Indicative

This signifies that the form cited in Table 27 opposite the heading 'Fut:' is the simple future (understood to be in the 3rd singular indicative active/middle), and that this form is to be fed into the Present Indicative section of Paradigm [1] of Table 16. (The first form in that paradigm is nayati; a simple future such as gamiṣyati is 'fed into' that paradigm by substituting gamiṣy- for nay- throughout.)

The sign ' → ' denotes 'may be transformed into', and is followed by a specification of the form that may be derived from the head form, together with (in parentheses) a formulaic statement of the mechanism of this transformation, or a reference to the page where that mechanism is described. For example, under 'Fut:' appears

→ Precative middle (-syati/-syate → -sīṣṭa)

This signifies that the form cited in Table 27 for the simple future yields the precative middle if one replaces -syati (or -syate) with -sīṣṭa.

The sign 'fn.:' signifies that the information mentioned to its right may (where relevant) be found in Table 27 in a footnote to the head entry. For example, 'fn.: Aorist passive in -i' appearing under 'Aor:' signifies that the aorist passive in -i is given (for those verbs which have such a form) in a footnote to the

aorist entry in Table 27. Below such a 'fn.:' entry indented lines beginning with ' → ' are statements of how the form given in the footnote may be transformed to yield further forms. For example, the one immediately below 'fn.: Aorist passive in -i' states how the aorist passive may be transformed to yield the precative passive.

Where several different paradigms are given (to the right of ⇒), it will be necessary, in practice, to decide which is the appropriate one. In the present/imperfect this will usually be evident from the ending; for example, any verb whose citation form ends in -nāti must be fed into the -nāti paradigm, i.e. Table 16 [5]. In possibly confusing cases the appropriate paradigm number is added (in Table 27) after the cited form. In the reduplicating perfect, difficult cases can usually be resolved by using the key (Table 20). In the aorist the ending again provides a clear guide; see the list on p. 51. In the case of adjectival derivatives (i.e. participles) there are usually three paradigms listed, corresponding to the three genders. Where alternatives are offered (e.g. [15]/[16]), the criteria for making the choice will be found in the appropriate part of the section on participles (pages 59-63).

Translation out of Sanskrit involves a general reversal of the above process. For example, faced with a form namāmaḥ, one identifies the stem nam- with verb 184, 'bow' (Table 27), and the ending -āmaḥ with the 1st plural of the present indicative active (Table 16 [1]), yielding the translation 'we bow'. However, this process is often beset by various problems, and in recognition of this a set of three indexes (Tables 28-30) is provided. The use of these indexes will now be described.

13. USING THE INDEXES

One common problem in translating out of Sanskrit is difficulty in recognizing verb stems. For example, it is not immediately evident that pece is a form of the verb cited as pacati ('cook', 193 in Table 27), or that jihremi is considered to be derived from the root hrī ('blush', 429). To facilitate resolution of this problem is the main purpose of Table 28, 'Index to verb stems'. Table 28 lists alphabetically all the verb stems occurring in the present/imperfect, passive, future, causative, reduplicating perfect, and aorist of all the verbs covered in Table 27. Each listed stem is identified by the number (1 to 432) of the verb in

Table 27, together with the relevant heading: Cit, Pas, Fut, Cau, Per, or Aor. This enables ready identification of difficult forms.

For example, in the case of pece one looks up the stem pec- in Table 28, and finds it identified as '193 Per'. Then one turns to Table 27 to locate verb 193 (pac 'cook') and the row headed 'Per:' (papāca M). If further help is needed, one may also consult Tables 20 and 18 (on the reduplicating perfect) to complete the identification: pece is perfect middle, 3rd or 1st singular = 'he cooked' or 'I cooked'. In the case of jihremi, one looks up jihre- in Table 28, and finds '429 Cit'. Then one goes to Table 27 for verb 429 and 'Cit:' — and if necessary to Table 16 [7] (present/imperfect, verbs in -Vti) for the complete answer: jihremi is present indicative active, 1st singular = 'I blush, I am ashamed'.

Any doubt about what counts as the stem, e.g. whether one should be looking for jihre- or jihr-, poses no problem: both possibilities are often included, and in any case scanning the relevant section of Table 28 will quickly locate the required entry. Table 28 does not include the prefixed a- of the imperfect or conditional, a fact that has to be allowed for when looking up a given form. For example, given the form abibhet and finding no abibhe- in the table, one should try bibhe-. The identification '233 Cit', in which 'Cit' covers the entire present/imperfect paradigm, makes it clear that the given form (abibhet) is imperfect. On the other hand, Table 28 does include the prefixed a- of the aorist. For example, given the form abhaiṣīt, one does find abhai-, identified as '233 Aor'. As far as possible, all the existing stems in each tense are given. For example, in addition to pec- the table includes papāc-, papac-, and papak-, all identified as '193 Per'.

If identifying the conjugational form in question proves difficult, one can consult Table 29, 'Index to verb endings'. This table lists alphabetically all the regular conjugational endings occurring in the major tenses and moods: the present indicative, optative, and imperative, the imperfect, the reduplicating perfect, and the aorist. Each entry heading is followed by a five-part notation indicating:

(a) the table and section in which the given ending is exemplified — e.g. '16 [6]', signifying 'Table 16 paradigm [6]' (i.e. -noti verbs);

(b) the tense/mood: Ind, Opt, Imv, Imf, Per, Aor, signifying Present Indicative, Present Optative, Present Imperative, Imperfect, Reduplicating Perfect, or Aorist;

(c) the voice: Act, Mid, signifying Active or Middle;

(d) the person: 3, 2, 1, signifying third, second, or first;

(e) the grammatical number: sg, du, pl, indicating singular, dual, or plural.

For example, given the form nametam, one looks up the ending -etam and finds it notated as '16 [1] Opt Act 2 du', i.e. optative active 2nd dual, exemplified in Table 16 [1] (i.e. -ati verbs). It is often the case that a single ending occurs in the table more than once, each time with a different notation; for example, given the form namatām, and looking up the ending -atām, one finds eight possibilities listed. Of these, the ones indicating imperfect and aorist can be eliminated immediately, since namatām lacks the prefixed a-. Consideration of the stem nam- (identified, if necessary, using Tables 28 and 27) indicates an -ati verb (i.e. Table 16 [1]), whence the possibilities are further narrowed to those notated 16 [1]. That is, there are just two possible interpretations: imperative active 3rd dual, and imperative middle 3rd singular. Ready recognition of such ambiguities is a major benefit of using Table 29.

In fact, however, there is a further dimension to the ambiguity: namatām could also be a form of the present active participle. That possibility is covered in Table 30, 'Index to noun/adjective endings'. That table lists alphabetically all the declensional endings contained in Table 6, indicating for each of them the case and number in question, and the particular paradigm, [1] to [40], in which the ending is exemplified. For example, the ending -atām is identified as genitive plural and referred to Table 6, paradigms [12], [13], and [29]. In fact only [12] and [29] are found to be relevant: namatām could be the genitive plural of the present active participle, masculine or neuter.

Noun/adjective endings display no less ambiguity than verb endings. For example, the one adjectival form priye (ending -e) could represent any of the following nine possibilities: feminine vocative singular, masculine/neuter locative singular, and neuter/feminine nominative/accusative/vocative dual. Looking up the ending in Table 30 draws one's attention to all these possibilities, and helps in deciding which will yield the appropriate translation.

TABLES
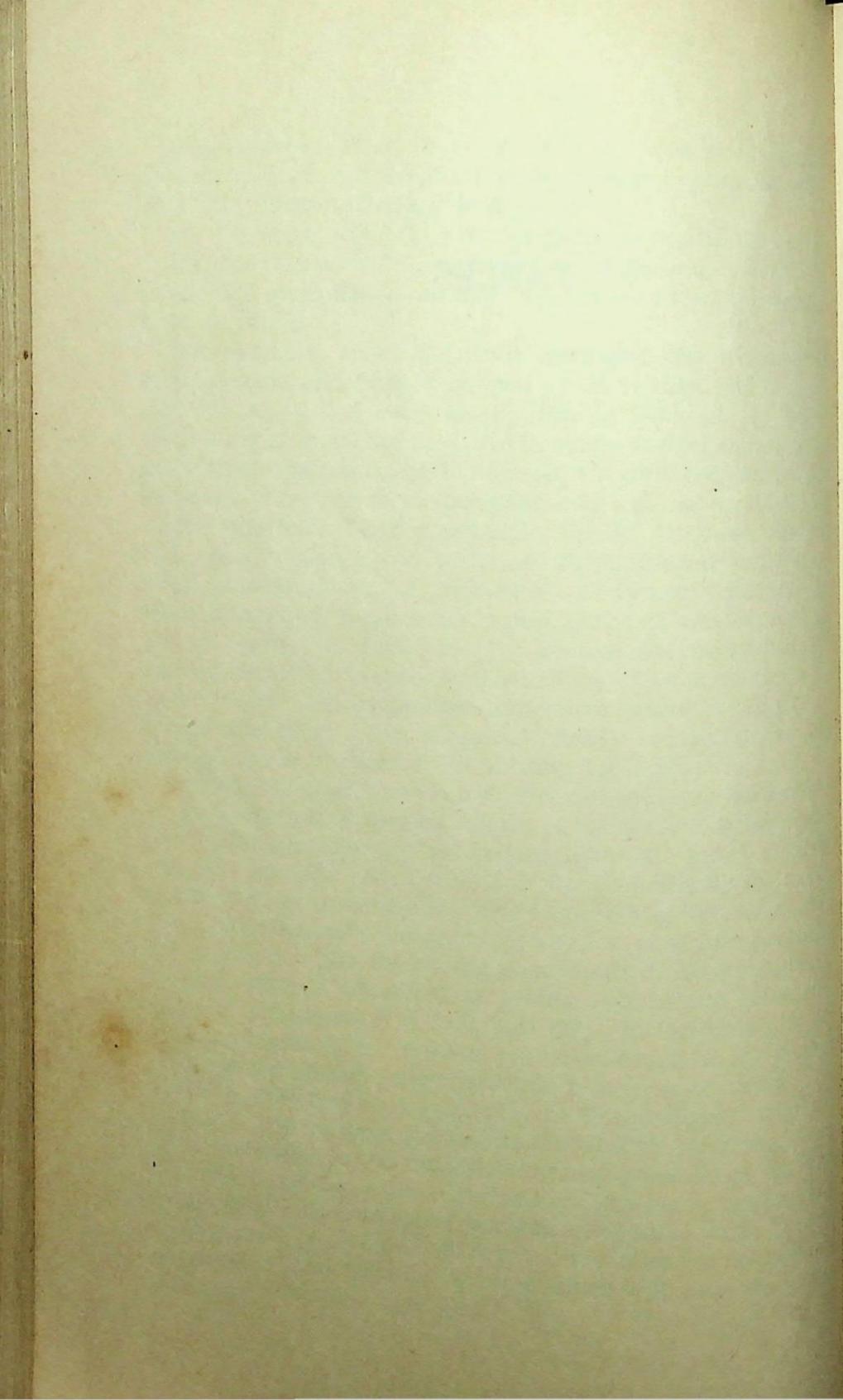
Table 1. The speech-sounds classified on articulatory criteria

	voiceless			voiced						
open:	ḥ			h[1]	ṃ		a	ā		
velar:		k	kh	g	gh	ṅ				
palatal:	ś	c	ch	j	jh	ñ	y	i	ī	e	ai
retroflex:	ṣ	ṭ	ṭh	ḍ	ḍh	ṇ	r	ṛ	ṝ		
dental:	s	t	th	d	dh	n	l	ḷ			
labial:		p	ph	b	bh	m	v	u	ū	o	au

unasp-irated   aspi-rated

short   long

simple diphthong[2]

fricatives   stops   nasals
semi-vowels

consonants   vowels

vocalics

---

[1]Locating h (the voiced counterpart of ḥ) in the same column as gh, jh, etc. is a little artificial but proves expedient for purposes of description.

[2]Although e and o are both pure vowels (resembling the long vowels in English 'dairy' and 'story' respectively), they are traditional-ly classified as diphthongs in recognition of their historical origins and their sandhi behaviour.

Table 2. Rules of external sandhi.

(i) Word-final consonants

-k	-ṭ	-t	-p	-ṅ	-ṃ	-n	-aḥ	-āḥ	-iḥ[1]	-iḥ[2]	ø
-k	-ṭ	-t	-p	-ṅ	-ṃ	-n	-aḥ[3]	-āḥ[3]	-iḥ[3]	-iḥ[3]	k-, kh-, p-, ph-, ṣ-, s-
-k	-ṭ	-c*	-p	-ṅ	-ṃ	-ñ*	-aḥ[3]	-āḥ[3]	-iḥ[3]	-iḥ[3]	ś- [*ś- → ch-]⁴
-k	-ṭ	-c	-p	-ṅ	-ṃ	-ṃś	-aś	-āś	-iś	-iś	c-, ch-
-k	-ṭ	-t	-p	-ṅ	-ṃ	-ṃṣ	-aṣ	-āṣ	-iṣ	-iṣ	ṭ-, ṭh-
-k	-ṭ	-t	-p	-ṅ	-ṃ	-ṃs	-as	-ās	-is	-is	t-, th-
-g	-ḍ	-d	-b	-ṅ	-ṃ	-n	-o	-ā	-ī	-ī	r-
-g	-ḍ	-d	-b	-ṅ	-ṃ	-n	-o	-ā	-ir	-ir	g-, gh-, d-, dh-, b-, bh-, y-, v-
-g	-ḍ	-j	-b	-ṅ	-ṃ	-ṁ	-o	-ā	-ir	-ir	j-, jh-
-g	-ḍ	-ḍ	-b	-ṅ	-ṃ	-ṇ·	-o	-ā	-ir	-ir	ḍ-, ḍh-
-g	-ḍ	-l	-b	-ṅ	-ṃ	-ṃ⁵	-o	-ā	-ir	-ir	l-
-g*	-ḍ*	-d*	-b*	-ṅ	-ṃ	-n	-o	-ā	-ir	-ir	h- [*h- → gh-, ḍh-, dh-, bh-]
-ṅ	-n	-n	-m	-ṅ	-ṃ	-n	-o	-ā	-ir	-ir	n-, m-
-g	-ḍ	-d	-b	-ṅ⁶	-m	-ṃ	-o*	-ā	-ir	-ir	a- [*a- → '-]
-g	-ḍ	-d	-b	-ṅ⁶	-m	-ṇ⁶	-a	-ā	-ir	-ir	V-⁷

Table 2. External Sandhi   75

(ii) *Word-final vowels*

-a/-ā	-i/-ī	-u/-ū	-ṛ	-au	-ai	-e	-o	C-⁸
-ā-	-ya-	-va-	-ra-	-āva-	-ā a-	-e '-	-o '-	a-
-ā-	-yā-	-vā-	-rā-	-āvā-	-ā ā-	-a ā-	-a ā-	ā-
-e-	-i-	-vi-	-ri-	-āvi-	-ā i-	-a i-	-a i-	i-
-e-	-ī-	-vī-	-rī-	-āvī-	-ā ī-	-a ī-	-a ī-	ī-
-o-	-yu-	-ū-	-ru-	-āvu-	-ā u-	-a u-	-a u-	u-
-o-	-yū-	-ū-	-rū-	-āvū-	-ā ū-	-a ū-	-a ū-	u-
-ar-	-yṛ-	-vṛ-	-ṝ-	-āvṛ-	-ā ṛ-	-a ṛ-	-a ṛ-	ṛ-
-ai-	-ye-	-ve-	-re-	-āve-	-ā e-	-a e-	-a e-	e-
-ai-	-yai-	-vai-	-rai-	-āvai-	-ā ai-	-a ai-	-a ai-	ai-
-au-	-yo-	-vo-	-ro-	-āvo-	-ā o-	-a o-	-a o-	o-
-au-	-yau-	-vau-	-rau-	-āvau-	-ā au-	-a au-	-a au-	au-

¹Similarly -uḥ.   ²Similarly -ūḥ, -eḥ, -oḥ, -aiḥ, & -auḥ.

³-ḥ may optionally assimilate before ś-, ṣ-, or s-; e.g. -ḥ ś- → -ḥ ś- or → -ś ś-.

⁴After -n, ś- may remain unchanged; i.e. -n ś- → -ñ ch- or → -ñ ś-.

⁵Alternatively -n may change to -l̐ (a nasalized l) when followed by l-; i.e. -n l- → -m̐ l- or → -l̐ l-.

⁶Word-final -n or -ṅ, if preceded by a short vowel, is doubled before a following vowel; e.g. -in e- → -inn e-.

⁷Here V denotes any vowel other than a.

⁸C denotes any consonant. When the preceding word ends in a short vowel, ch- → cch-.

Table 3. Ambiguous external sandhis.

Sandhi	→	Possible resolutions			
-g gh-	→	-k gh-	-k h-		
-ṅ n-	→	-ṅ n-	-k n-		
-ṅ m-	→	-ṅ m-	-k m-		
-c ch-	→	-t ch-	-t ś-		
-ṭ ṭ-	→	-ṭ ṭ-	-t ṭ-		
-ṭ ṭh-	→	-ṭ ṭh-	-t ṭh-		
-ḍ ḍ-	→	-ṭ ḍ-	-t ḍ-		
-ḍ ḍh	→	-ṭ ḍh-	-ṭ h-	-t ḍh-	
-d dh-	→	-t dh-	-t h-		
-n n-	→	-n n-	-t n-		
-n m-	→	-n m-	-t m-		
-b bh-	→	-p bh-	-p h-		
-m n-	→	-m n-	-p n-		
-m m-	→	-m m-	-p m-		
-a V-[1]	→	-aḥ V-	-e V-	-o V-	
-ā V-[1]	→	-āḥ V-	-ai V-		
-ā C-[2]	→	-ā C-	-āḥ C-		
-ī r-	→	-ī r-	-īḥ r-	-iḥ r-	
-ū r-	→	-ū r-	-ūḥ r-	-uḥ r-	
-e[3] r-	→	-e r-	-eḥ r-		
-o C-[2]	→	-o C-	-aḥ C-		
-o '-	→	-o a-	-aḥ a-		
-ar-	→	-a ṛ-	-ā ṛ-		
-ā-	→	-a a-	-a ā-	-ā a-	-ā ā-
-ī-	→	-i i-	-i ī-	-ī i-	-ī ī-
-ū-	→	-u u-	-u ū-	-ū u-	-ū ū-
-e-	→	-a i-	-a ī-	-ā i-	-ā ī-
-o-	→	-a u-	-a ū-	-ā u-	-ā ū-
-ai-	→	-a e-	-a ai-	-ā e-	-ā ai-
-au-	→	-a o-	-a au-	-ā o-	-ā au-

[1]Here V denotes any vowel.
[2]Here C denotes any *voiced* consonant.
[3]Similarly for o, ai, au.

Table 4. Rules of internal sandhi for retroflexion.

(i) Retroflexion of s:

Within a word, s changes to ṣ if it is *followed* by any sound other than r, ṛ, or ṝ, and is *preceded* — either immediately or with *intervening* ḥ or ṃ — by k or r or any vowel other than a or ā.
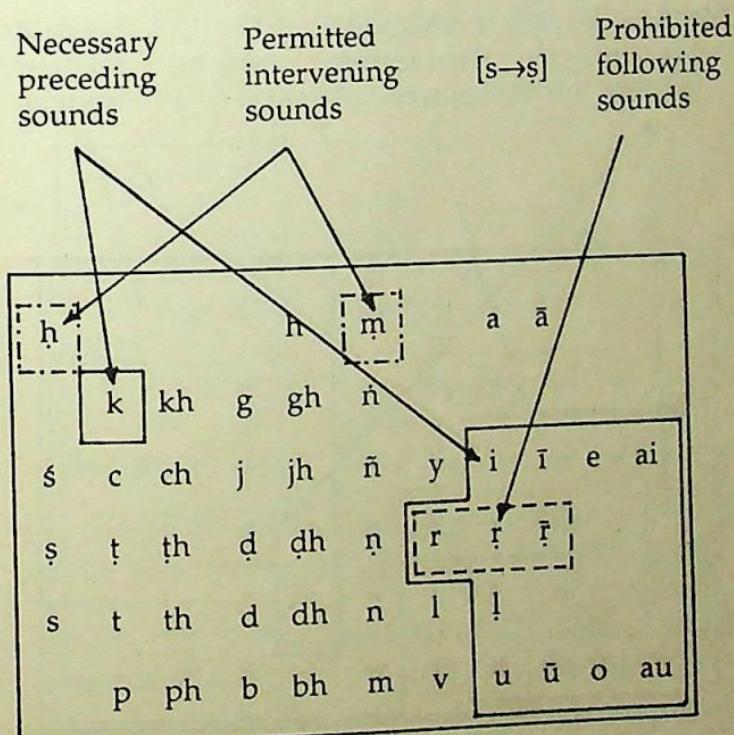
(ii) Retroflexion of n:

> Within a word, n changes to ṇ if it is immediately *followed* by a vowel, n, m, y, or v, and is *preceded* at whatever distance by r, ṛ, ṝ, or ṣ, provided there is no *intervening* consonantal dental, retroflex, or palatal other than y.

Necessary preceding sounds   Prohibited intervening sounds   [n→ṇ]   Necessary following sounds
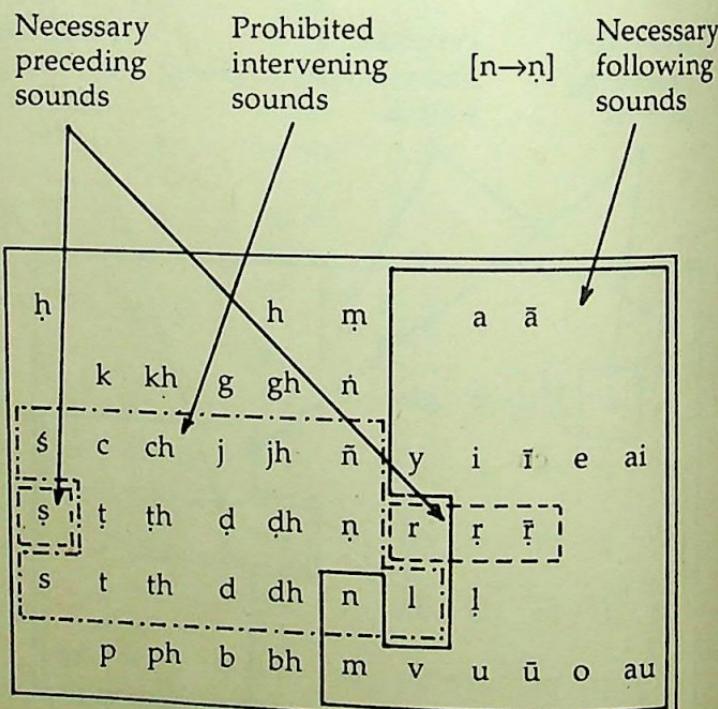
Table 5. Vocalic gradation series.

	Rules			Examples		
	$0 \leftarrow 1 \rightarrow 2$			zero $\leftarrow$	1st $\rightarrow$	2nd
open:	ø	a	ā	cakhnuḥ	khananam	khānayati
palatal:	i/ī	e	ai	nīta-	netum	anaiṣīt
	y	ay	āy	ninyuḥ	nayanam	nāyayati
	i/ī	ya	yā	iṣṭa-	yajanam	yājayati
retroflex:	ṛ	--	--	mṛta-	--	--
	r	ar	ār	mamruḥ	maraṇam	mārayati
	ṛ	ra	rā	gṛhīta-	grahaṇam	grāhayati
dental:	ḷ	al	āl	kḷpta-	kalpanam	kālpa-
labial:	u/ū	o	au	śruta-	śrotum	aśrauṣīt
	v[1]	av	āv	śuśruvuḥ	śravaṇam	śrāvayati
	u/ū	va	vā	udita-	vadanam	vādayati

[1]The expected *v*, seen, for example, in zero-grade śṛṇve (versus 1st-grade śṛṇavai), is often replaced by *uv*, as in zero-grade śuśruvuḥ.

Table 6. Declensional paradigms for nouns/adjectives.

(i) Masculine

[1]

devaḥ	devau	devāḥ
devam	"	devān
devena	devābhyām	devaiḥ
devāya	"	devebhyaḥ
devāt	"	"
devasya	devayoḥ	devānām
deve	"	deveṣu
deva	devau	devāḥ

[2]

muniḥ	munī	munayaḥ
munim	"	munīn
muninā	munibhyām	munibhiḥ
munaye	"	munibhyaḥ
muneḥ	"	"
"	munyoḥ	munīnām
munau	"	muniṣu
mune	munī	munayaḥ

[3]

paśuḥ	paśū	paśavaḥ
paśum	"	paśūn
paśunā	paśubhyām	paśubhiḥ
paśave	"	paśubhyaḥ
paśoḥ	"	"
"	paśvoḥ	paśūnām
paśau	"	paśuṣu
paśo	paśū	paśavaḥ

[4]

netā	netārau	netāraḥ
netāram	"	netr̄n
netrā	netṛbhyām	netṛbhiḥ
netre	"	netṛbhyaḥ
netuḥ	"	"
"	netroḥ	netr̄ṇām
netari	"	netṛṣu
netaḥ	netārau	netāraḥ

Table 6. Noun Declensions 81

[5] **pitā**   pitarau   pitaraḥ
     pitaram   "   pitṝn
     pitrā   pitṛbhyām   pitṛbhiḥ
     pitre   "   pitṛbhyaḥ
     pituḥ   "   "
     "   pitroḥ   pitṝṇām
     pitari   "   pitṛṣu
     pitaḥ   pitarau   pitaraḥ

[6] **marut**   marutau   marutaḥ
     marutam   "   "
     marutā   marudbhyām   marudbhiḥ
     marute   "   marudbhyaḥ
     marutaḥ   "   "
     "   marutoḥ   marutām
     maruti   "   marutsu
     marut   marutau   marutaḥ

[7] **vaṇik**   vaṇijau   vaṇijaḥ
     vaṇijam   "   "
     vaṇijā   vaṇigbhyām   vaṇigbhiḥ
     vaṇije   "   vaṇigbhyaḥ
     vaṇijaḥ   "   "
     "   vaṇijoḥ   vaṇijām
     vaṇiji   "   vaṇikṣu
     vaṇik   vaṇijau   vaṇijaḥ

[8] **vedhāḥ**   vedhasau   vedhasaḥ
     vedhasam   "   "
     vedhasā   vedhobhyām   vedhobhiḥ
     vedhase   "   vedhobhyaḥ
     vedhasaḥ   "   "
     "   vedhasoḥ   vedhasām
     vedhasi   "   vedhaḥsu
     vedhaḥ   vedhasau   vedhasaḥ

[9]

ātmā	ātmānau	ātmānaḥ
ātmānam	"	ātmanaḥ
ātmanā	ātmabhyām	ātmabhiḥ
ātmane	"	ātmabhyaḥ
ātmanaḥ	"	"
"	ātmanoḥ	ātmanām
ātmani	"	ātmasu
ātman	ātmānau	ātmānaḥ

[10]

rājā	rājānau	rājānaḥ
rājānam	"	rājñaḥ
rājñā	rājabhyām	rājabhiḥ
rājñe	"	rājabhyaḥ
rājñaḥ	"	"
"	rājñoḥ	rājñām
rājñi[1]	"	rājasu
rājan	rājānau	rājānaḥ

[11]

hastī	hastinau	hastinaḥ
hastinam	"	"
hastinā	hastibhyām	hastibhiḥ
hastine	"	hastibhyaḥ
hastinaḥ	"	"
"	hastinoḥ	hastinām
hastini	"	hastiṣu
hastin	hastinau	hastinaḥ

[12]

nayan	nayantau	nayantaḥ
nayantam	"	nayataḥ
nayatā	nayadbhyām	nayadbhiḥ
nayate	"	nayadbhyaḥ
nayataḥ	"	"
"	nayatoḥ	nayatām
nayati	"	nayatsu
nayan	nayantau	nayantaḥ

[1] or rājani

Table 6. Noun Declensions 83

DHĪMAT . WISE

[13]
dhīmān	dhīmantau	dhīmantaḥ
dhīmantam	"	dhīmataḥ
dhīmatā	dhīmadbhyām	dhīmadbhiḥ
dhīmate	"	dhīmadbhyaḥ
dhīmataḥ	"	"
"	dhīmatoḥ	dhīmatām
dhīmati	"	dhīmatsu
dhīman	dhīmantau	dhīmantaḥ

ŚREYAS . BETTER (ADJ. COMP.)

[14]
śreyān	śreyāṃsau	śreyāṃsaḥ
śreyāṃsam	"	śreyasaḥ
śreyasā	śreyobhyām	śreyobhiḥ
śreyase	"	śreyobhyaḥ
śreyasaḥ	"	"
"	śreyasoḥ	śreyasām
śreyasi	"	śreyaḥsu
śreyan	śreyāṃsau	śreyāṃsaḥ

TENIVAS . HAVING STRETCHED (PART.)

[15]
tenivān	tenivāṃsau	tenivāṃsaḥ
tenivāṃsam	"	tenuṣaḥ
tenuṣā	tenivadbhyām	tenivadbhiḥ
tenuṣe	"	tenivadbhyaḥ
tenuṣaḥ	"	"
"	tenuṣoḥ	tenuṣām
tenuṣi	"	tenivatsu
tenivan	tenivāṃsau	tenivāṃsaḥ

CAKRVAS . HAVING DONE (PART.)

[16]
cakṛvān	cakṛvāṃsau	cakṛvāṃsaḥ
cakṛvāṃsam	"	cakruṣaḥ
cakruṣā	cakṛvadbhyām	cakṛvadbhiḥ
cakruṣe	"	cakṛvadbhyaḥ
cakruṣaḥ	"	"
"	cakruṣoḥ	cakruṣām
cakruṣi	"	cakṛvatsu
cakṛvan	cakṛvāṃsau	cakṛvāṃsaḥ

(ii) Neuter

[17] **phalam**   phale   phalāni
          "   "   "
      phalena   phalābhyām   phalaiḥ
      phalāya   "   phalebhyaḥ
      phalāt   "   "
      phalasya   phalayoḥ   phalānām
      phale   "   phaleṣu
      phala   phale   phalāni

[18] **vāri**   vāriṇī   vārīṇi
          "   "   "
      vāriṇā   vāribhyām   ·vāribhiḥ
      vāriṇe   "   vāribhyaḥ
      vāriṇaḥ   "   "
          "   vāriṇoḥ   vārīṇām
      vāriṇi   "   vāriṣu
      vāri/vāre   vāriṇī   vārīṇi

[19] **madhu**   madhunī   madhūni
          "   "   "
      madhunā   madhubhyām   madhubhiḥ
      madhune   "   madhubhyaḥ
      madhunaḥ   "   "
          "   madhunoḥ   madhūnām
      madhuni   "   madhuṣu
      madhu/   madhunī   madhūni
      madho

[20] **dhātṛ**   dhātṛṇī   dhātṝṇi
          "   "   "
      dhātṛṇā   dhātṛbhyām   dhātṛbhiḥ
      dhātṛṇe   "   dhātṛbhyaḥ
      dhātṛṇaḥ   "   "
          "   dhātṛṇoḥ   dhātṝṇām
      dhātṛṇi   "   dhātṛṣu
      dhātṛ/   dhātṛṇī   dhātṝṇi
      dhātaḥ

Table 6. Noun Declensions   85

[21]   **jagat**   jagatī   jaganti
     "   "

    jagatā   jagadbhyām   jagadbhiḥ
    jagate   "   jagadbhyaḥ
    jagataḥ   "
     "   jagatoḥ   jagatām
    jagati   "   jagatsu
    jagat   jagatī   jaganti

[22]   **asṛk**   asṛjī   asṛñji
     "   "   "

    asṛjā   asṛgbhyām   asṛgbhiḥ
    asṛje   "   asṛgbhyaḥ
    asṛjaḥ   "   "
     "   asṛjoḥ   asṛjām
    asṛji   "   asṛkṣu
    asṛk   asṛjī   asṛñji

[23]   **manaḥ**   manasī   manāṃsi
     "   "   "

    manasā   manobhyām   manobhiḥ
    manase   "   manobhyaḥ
    manasaḥ   "   "
     "   manasoḥ   manasām
    manasi   "   manaḥsu
    manaḥ   manasī   manāṃsi

[24]   **haviḥ**   haviṣī   havīṃṣi
     "   "   "

    haviṣā   havirbhyām   havirbhiḥ
    haviṣe   "   havirbhyaḥ
    haviṣaḥ   "   "
     "   haviṣoḥ   haviṣām
    haviṣi   "   haviḥṣu
    haviḥ   haviṣī   havīṃṣi

[25]
āyuḥ	āyuṣī	āyūṃṣi
"	"	"
āyuṣā	āyurbhyām	āyurbhiḥ
āyuṣe	"	āyurbhyaḥ
āyuṣaḥ	"	"
"	āyuṣoḥ	āyuṣām
āyuṣi	"	āyuḥṣu
āyuḥ	āyuṣī	āyūṃṣi

[26]
karma	karmaṇī	karmāṇi
"	"	"
karmaṇā	karmabhyām	karmabhiḥ
karmaṇe	"	karmabhyaḥ
karmaṇaḥ	"	"
"	karmaṇoḥ	karmaṇām
karmaṇi	"	karmasu
karma(n)	karmaṇī	karmāṇi

[27]
nāma	nām(a)nī	nāmāni
"	"	"
nāmnā	nāmabhyām	nāmabhiḥ
nāmne	"	nāmabhyaḥ
nāmnaḥ	"	"
"	nāmnoḥ	nāmnām
nām(a)ni	"	nāmasu
nāma(n)	nām(a)nī	nāmāni

[28]
bali	balinī	balīni
"	"	"
balinā	balibhyām	balibhiḥ
baline	"	balibhyaḥ
balinaḥ	"	"
"	balinoḥ	balinām
balini	"	baliṣu
bali(n)	balinī	balīni

Table 6. Noun Declensions 87

[29] **nayat** nayantī nayanti

"		"
nayatā	nayadbhyām	nayadbhiḥ
nayate	"	nayadbhyaḥ
nayataḥ	"	"
"	nayatoḥ	nayatām
nayati	"	nayatsu
nayat	nayantī	nayanti

[30] **tenivat** tenuṣī tenivāṃsi

"	"	"
tenuṣā	tenivadbhyām	tenivadbhiḥ
tenuṣe	"	tenivadbhyaḥ
tenuṣaḥ	"	"
"	tenuṣoḥ	tenuṣām
tenuṣi	"	tenivatsu
tenivat	tenuṣī	tenivāṃsi

[31] **cakṛvat** cakruṣī cakṛvāṃsi

"	"	"
cakruṣā	cakṛvadbhyām	cakṛvadbhiḥ
cakruṣe	"	cakṛvadbhyaḥ
cakruṣaḥ	"	"
"	cakruṣoḥ	cakruṣām
cakruṣi	"	cakṛvatsu
cakṛvat	cakruṣī	cakṛvāṃsi

(iii) Feminine

[32] **kathā** kathe kathāḥ

kathām		"
kathayā	kathābhyām	kathābhiḥ
kathāyai	"	kathābhyaḥ
kathāyāḥ	"	"
"	kathayoḥ	kathānām
kathāyām	"	kathāsu
kathe	kathe	kathāḥ

[33]	**nadī**	nadyau	nadyaḥ
	nadīm	"	nadīḥ
	nadyā	nadībhyām	nadībhiḥ
	nadyai	"	nadībhyaḥ
	nadyāḥ	"	"
	"	nadyoḥ	nadīnām
	nadyām	"	nadīṣu
	nadi	nadyau	nadyaḥ

[34]	**dhīḥ**	dhiyau	dhiyaḥ
	dhiyam	"	"
	dhiyā	dhībhyām	dhībhiḥ
	dhiyai/-ye	"	dhībhyaḥ
	dhiyāḥ	"	"
	"	dhiyoḥ	dhīnām/dhiyām
	dhiyām/-yi	"	dhīṣu
	dhīḥ	dhiyau	dhiyaḥ

[35]	**matiḥ**	matī	matayaḥ
	matim	"	matīḥ
	matyā	matibhyām	matibhiḥ
	matyai[1]	"	matibhyaḥ
	matyāḥ/-teḥ	"	"
	"	matyoḥ	matīnām
	matyām/-tau	"	matiṣu
	mate	matī	matayaḥ

[36]	**vadhūḥ**	vadhvau	vadhvaḥ
	vadhūm	"	vadhūḥ
	vadhvā	vadhūbhyām	vadhūbhiḥ
	vadhvai	"	vadhūbhyaḥ
	vadhvāḥ	"	"
	"	vadhvoḥ	vadhūnām
	vadhvām	"	vadhūṣu
	vadhu	vadhvau	vadhvaḥ

[1] or mataye

Table 6. Noun Declensions 89

[37]

bhūḥ	bhuvau	bhuvaḥ
bhuvam	"	"
bhuvā	bhūbhyām	bhūbhiḥ
bhuvai/-ve	"	bhūbhyaḥ
bhuvāḥ	"	"
"	bhuvoḥ	bhūnām/bhuvām
bhuvām/-vi	"	bhūṣu
bhūḥ	bhuvau	bhuvaḥ

[38]

dhenuḥ	dhenū	dhenavaḥ
dhenum	"	dhenūḥ
dhenvā	dhenubhyām	dhenubhiḥ
dhenvai[1]	"	dhenubhyaḥ
dhenvāḥ[2]	"	"
"	dhenvoḥ	dhenūnām
dhenvām[3]	"	dhenuṣu
dheno	dhenū	dhenavaḥ

[39]

nauḥ	nāvau	nāvaḥ
nāvam	"	"
nāvā	naubhyām	naubhiḥ
nāve	"	naubhyaḥ
nāvaḥ	"	"
"	nāvoḥ	nāvām
nāvi	"	nauṣu
nauḥ	nāvau	nāvaḥ

[40]

mātā	mātarau	mātaraḥ
mātaram	"	mātṝḥ
mātrā	mātṛbhyām	mātṛbhiḥ
mātre	"	mātṛbhyaḥ
mātuḥ	"	"
"	mātroḥ	mātṝṇām
mātari	"	mātṛṣu
mātaḥ	mātarau	mātaraḥ

[1] or dhenave [2] or dhenoḥ [3] or dhenau

Table 7. Irregular declensions of nouns/adjectives.

(i) Masculine

[41]

viśvapāḥ	viśvapau	viśvapāḥ
viśvapām	"	viśvapaḥ
viśvapā	viśvapābhyām	viśvapābhiḥ
viśvape	"	viśvapābhyaḥ
viśvapaḥ	"	"
"	viśvapoḥ	viśvapām
viśvapi	"	viśvapāsu
viśvapāḥ	viśvapau	viśvapāḥ

[42]

yavakrīḥ	yavakriyau	yavakriyaḥ
yavakriyam	"	"
yavakriyā	yavakrībhyām	yavakrībhiḥ
yavakriye	"	yavakrībhyaḥ
yavakriyaḥ	"	"
"	yavakriyoḥ	yavakriyām
yavakriyi	"	yavakrīṣu
yavakrīḥ	yavakriyau	yavakriyaḥ

[43]

senānīḥ	senānyau	senānyaḥ
senānyam	"	"
senānyā	senānībhyām	senānībhiḥ
senānye	"	senānībhyaḥ
senānyaḥ	"	"
"	senānyoḥ	senānyām
senānyām	"	senānīṣu
senānīḥ	senānyau	senānyaḥ

[44]

rāḥ	rāyau	rāyaḥ
rāyam	"	"
rāyā	rābhyām	rābhiḥ
rāye	"	
rāyaḥ	"	rābhyaḥ
"		"
rāyi	rāyoḥ	rāyām
rāḥ	"	rāsu
	rāyau	rāyaḥ

Table 7. Irregular Noun Declensions 91

SAKHI FRIEND

[45]

sakhā	sakhāyau	sakhāyaḥ
sakhāyam	"	sakhīn
sakhyā	sakhibhyām	sakhibhiḥ
sakhye	"	sakhibhyaḥ
sakhyuḥ-	"	"
"	sakhyoḥ	sakhīnām
sakhyau	"	sakhiṣu
sakhe	sakhāyau	sakhāyaḥ

PATI HUSBAND

[46]

patiḥ	patī	patayaḥ
patim	"	patīn
patyā	patibhyām	patibhiḥ
patye	"	patibhyaḥ
patyuḥ	"	"
"	patyoḥ	patīnām
patyau	"	patiṣu
pate	patī	patayaḥ

PAD FOOT

[47]

pāt	pādau	pādaḥ
pādam	"	padaḥ
padā	padbhyām	padbhiḥ
pade	"	padbhyaḥ
padaḥ	"	"
"	padoḥ	padām
padi	"	patsu
pāt	pādau	pādaḥ

DVIPAD BIPED

[48]

dvipāt	dvipādau	dvipādaḥ
dvipādam	"	dvipadaḥ
dvipadā	dvipādbhyām	dvipādbhiḥ
dvipade	"	dvipādbhyaḥ
dvipadaḥ	"	"
"	dvipadoḥ	dvipadām
dvipadi	"	dvipatsu
dvipāt	dvipādau	dvipādaḥ

[49]   anaḍvān   anaḍvāhau   anaḍvāhaḥ
       anaḍvāham   "   anaḍuhaḥ
       anaḍuhā   anaḍudbhyām   anaḍudbhiḥ
       anaḍuhe   "   anaḍudbhyaḥ
       anaḍuhaḥ   "   "
        "   anaḍuhoḥ   anaḍuhām
       anaḍuhi   "   anaḍutsu
       anaḍvan   anaḍvāhau   anaḍvāhaḥ

[50]   prāṅ   prāñcau   prāñcaḥ
       prāñcam   "   prācaḥ
       prācā   prāgbhyām   prāgbhiḥ
       prāce   "   prāgbhyaḥ
       prācaḥ   "   "
        "   prācoḥ   prācām
       prāci   "   prākṣu
       prāṅ   prāñcau   prāñcaḥ

[51]   pratyaṅ   pratyañcau   pratyañcaḥ
       pratyañcam   "   pratīcaḥ
       pratīcā   pratyagbhyām   pratyagbhiḥ
       pratīce   "   pratyagbhyaḥ
       pratīcaḥ   "   "
        "   pratīcoḥ   pratīcām
       pratīci   "   pratyakṣu
       pratyaṅ   pratyañcau   pratyañcaḥ

[52]   udaṅ   udañcau   udañcaḥ
       udañcam   "   udīcaḥ
       udīcā   udagbhyām   udagbhiḥ
       udīce   "   udagbhyaḥ
       udīcaḥ   "   "
        "   udīcoḥ   udīcām
       udīci   "   udakṣu
       udaṅ   udañcau   udañcaḥ

Table 7. Irregular Noun Declensions 93

[53] **anvaṅ**   anvañcau   anvañcaḥ
anvañcam   "   anūcaḥ
anūcā   anvagbhyām   anvagbhiḥ
anūce   "   anvagbhyaḥ
anūcaḥ   "   "
"   anūcoḥ   anūcām
anūci   "   anvakṣu
anvaṅ   anvañcau   anvañcaḥ

[54] **tiryaṅ**   tiryañcau   tiryañcaḥ
tiryañcam   "   tiraścaḥ
tiraścā   tiryagbhyām   tiryagbhiḥ
tiraśce   "   tiryagbhyaḥ
tiraścaḥ   "   "
"   tiraścoḥ   tiraścām
tiraści   "   tiryakṣu
tiryaṅ   tiryañcau   tiryañcaḥ

[55] **pumān**   pumāṃsau   pumāṃsaḥ
pumāṃsam   "   puṃsaḥ
puṃsā   pumbhyām   pumbhiḥ
puṃse   "   pumbhyaḥ
puṃsaḥ   "   "
"   puṃsoḥ   puṃsām
puṃsi   "   puṃsu
puman   pumāṃsau   pumāṃsaḥ

[56] **panthāḥ**   panthānau   panthānaḥ
panthānam   "   pathaḥ
pathā   pathibhyām   pathibhiḥ
pathe   "   pathibhyaḥ
pathaḥ   "   "
"   pathoḥ   pathām
pathi   "   pathiṣu
panthāḥ   panthānau   panthānaḥ

PŪṢAN   SUN

[57]	**pūṣā**	pūṣaṇau	pūṣaṇaḥ
	pūṣaṇam	"	pūṣṇaḥ
	pūṣṇā	pūṣabhyām	pūṣabhiḥ
	pūṣṇe	"	pūṣabhyaḥ
	pūṣṇaḥ	"	"
	"	pūṣṇoḥ	pūṣṇām
	pūṣṇi	"	pūṣasu
	pūṣan	pūṣaṇau	pūṣaṇaḥ

GOHAN   COW-KILLER

[58]	**gohā**	gohanau	gohanaḥ
	gohanam	"	goghnaḥ
	goghnā	gohabhyām	gohabhiḥ
	goghne	"	gohabhyaḥ
	goghnaḥ	"	"
	"	goghnoḥ	goghnām
	goghni[1]	"	gohasu
	gohan	gohanau	gohanaḥ

ŚVAN   DOG

[59]	**śvā**	śvānau	śvānaḥ
	śvānam	"	śunaḥ
	śunā	śvabhyām	śvabhiḥ
	śune	"	śvabhyaḥ
	śunaḥ	"	"
	"	śunoḥ	śunām
	śuni	"	śvasu
	śvan	śvānau	śvānaḥ

YUVAN   YOUNG MAN

[60]	**yuvā**	yuvānau	yuvānaḥ
	yuvānam	"	yūnaḥ
	yūnā	yuvabhyām	yuvabhiḥ
	yūne	"	yuvabhyaḥ
	yūnaḥ	"	"
	"	yūnoḥ	yūnām
	yūni	"	yuvasu
	yuvan	yuvānau	yuvānaḥ

[1] or gohani

Table 7. Irregular Noun Declensions 95

(handwritten: MAGHAVAN   GENEROUS, INDRA)

[61]

maghavā	maghavānau	maghavānaḥ
maghavānam	"	maghonaḥ
maghonā	maghavabhyām	maghavabhiḥ
maghone	"	maghavabhyaḥ
maghonaḥ	"	"
"	maghonoḥ	maghonām
maghoni	"	maghavasu
maghavan	maghavānau	maghavānaḥ

(handwritten: GREAT   MAHAT)

[62]

mahān	mahāntau	mahāntaḥ
mahāntam	"	mahataḥ
mahatā	mahadbhyām	mahadbhiḥ
mahate	"	mahadbhyaḥ
mahataḥ	"	"
"	mahatoḥ	mahatām
mahati	"	mahatsu
mahan	mahāntau	mahāntaḥ

(ii) Neuter

(handwritten: GREAT)

[63]

mahat	mahatī	mahānti
"	"	"
mahatā	mahadbhyām	mahadbhiḥ
mahate	"	mahadbhyaḥ
mahataḥ	"	"
"	mahatoḥ	mahatām
mahati	"	mahatsu
mahat	mahatī	mahānti

(handwritten: YOGHURT)

[64]

dadhi	dadhinī	dadhīni
"	"	"
dadhnā	dadhibhyām	dadhibhiḥ
dadhne	"	dadhibhyaḥ
dadhnaḥ	"	"
"	dadhnoḥ	dadhnām
dadh(a)ni	"	dadhiṣu
dadhe/	dadhinī	dadhīni
dadhi		

[65]	**ahaḥ**	ah(a)nī	ahāni
	"	"	"
	ahnā	ahobhyām	ahobhiḥ
	ahne	"	ahobhyaḥ
	ahnaḥ	"	"
	"	ahnoḥ	ahnām
	ah(a)ni	"	ahaḥsu
	ahaḥ	ah(a)nī	ahāni

(iii) Feminine

[66]	**jarā**	jarasau	jarasaḥ
	jarasam	"	"
	jarasā	jarābhyām	jarābhiḥ
	jarase	"	jarābhyaḥ
	jarasaḥ	"	"
	"	jarasoḥ	jarasām
	jarasi	"	jarāsu
	jare	jarasau	jarasaḥ

[67]	**strī**	striyau	striyaḥ
	striyam[1]	"	striyaḥ/strīḥ
	striyā	strībhyām	strībhiḥ
	striyai	"	strībhyaḥ
	striyāḥ	"	"
	"	striyoḥ	strīṇām
	striyām	"	strīṣu
	stri	striyau	striyaḥ

[68]	**lakṣmīḥ**	lakṣmyau	lakṣmyaḥ
	lakṣmīm	"	lakṣmīḥ
	lakṣmyā	lakṣmībhyām	lakṣmībhiḥ
	lakṣmyai	"	lakṣmībhyaḥ
	lakṣmyāḥ	"	"
	"	lakṣmyoḥ	lakṣmīṇām
	lakṣmyām	"	lakṣmīṣu
	lakṣmi	lakṣmyau	lakṣmyaḥ

[1] or strīm

Table 7. Irregular Noun Declensions · 97

DYO   SKY

[69]	dyauḥ	divau	divaḥ
	divam	"	"
	divā	dyubhyām	dyubhiḥ
	dive	"	dyubhyaḥ
	divaḥ	"	"
	"	divoḥ	divām
	divi	"	dyuṣu
	dyauḥ	divau	divaḥ

GO   COW, SPEECH

[70]	gauḥ	gāvau	gāvaḥ
	gām	"	gāḥ
	gavā	gobhyām	gobhiḥ
	gave	"	gobhyaḥ
	goḥ	"	"
	"	gavoḥ	gavām
	gavi	"	goṣu
	gauḥ	gāvau	gāvaḥ

AP   WATER

[71]	--	--	āpaḥ
	--	--	apaḥ
	--	--	adbhiḥ
	--	--	adbhyaḥ
	--	--	"
	--	--	apām
	--	--	apsu
	--	--	āpaḥ

GIR   SPEECH

[72]	gīḥ	girau	giraḥ
	giram	"	"
	girā	gīrbhyām	gīrbhiḥ
	gire	"	gīrbhyaḥ
	giraḥ	"	"
	"	giroḥ	girām
	giri	"	gīrṣu
	gīḥ	girau	giraḥ

[73]   pūḥ   purau   puraḥ
        puram   "   "
        purā   pūrbhyām   pūrbhiḥ
        pure   "   pūrbhyaḥ
        puraḥ   "   "
        "   puroḥ   purām
        puri   "   pūrṣu
        pūḥ   purau   puraḥ

Table 8. Adjective types in the three genders.

Stem-form	Masculine	Neuter	Feminine
priya-	priyaḥ [1]	priyam [17]	priyā [32]
sundara-	sundaraḥ [1]	sundaram [17]	sundarī [33]
śuci-	śuciḥ [2]	śuci [18]	śuciḥ [35]
sudhī-	sudhīḥ[1]	sudhi [18]	sudhīḥ [34]
tanu-	tanuḥ [3]	tanu [19]	tanuḥ [38]/ tanvī [33]
aticamū-	aticamūḥ[2]	aticamu [19]	aticamūḥ [36]
svabhū-	svabhūḥ[3]	svabhu [19]	svabhūḥ [37]
dātṛ-	dātā [4], ([5])	dātṛ [20]	dātrī [33]
sarvaśak-[4]	sarvaśak [6]	sarvaśak [21]	sarvaśak [6]
priyavāc-[5]	priyavāk [7]	priyavāk [22]	priyavāk [7]
sumanas-	sumanāḥ [8]	sumanaḥ [23]	sumanāḥ [8]
udarcis-	udarciḥ [7]	udarciḥ [24]	udarciḥ [7]
dīrghāyus-	dīrghāyuḥ [7]	dīrghāyuḥ [25]	dīrghāyuḥ [7]
suparvan-	suparvā [9]	suparva [26]	suparvaṇī [33]
sunāman-	sunāmā [10]	sunāma [27]	sunāmnī [33]
balin-	balī [11]	bali [28]	balinī [33]
nayant-[6]	nayan [12]	nayat [29]	nayantī [33]
yuñjant-	yuñjan [12]	yuñjat [29]	yuñjatī [33]
dadhat-	dadhat [6]	dadhat [21]	dadhatī [33]
dhīmat-[7]	dhīmān [13]	dhīmat [21]	dhīmatī [33]
śreyas-	śreyān [14]	śreyaḥ [23]	śreyasī [33]
tenivas-	tenivān [15]	tenivat [30]	tenuṣī [33]
vidvas-	vidvān [16]	vidvat [31]	viduṣī [33]

[1]See page 25, [34].
[2]See page 25, [36].
[3]See page 25, [37].
[4]This type covers the three consonant finals -k, -t, -p.
[5]This type covers all alternating consonant final pairs such as k—c, t—j; see pages 20-21.
[6]This and the next often cited as nayat-, yuñjat-; but see page 61.
[7]Also covers adjectives in -vat-.

Table 9. Comparison of adjectives by method 1.

Positive	Comparative	Superlative
priya-	priyatara-	priyatama-
śuci-	śucitara-	śucitama-
tanu-	tanutara-	tanutama-
dātṛ-	dātṛtara-	dātṛtama-
priyavāc-	priyavāktara-	priyavāktama-
sumanas-	sumanastara-	sumanastama-
dīrghāyus-	dīrghāyuṣṭara-	dīrghāyuṣṭama-
sunāman-	sunāmatara-	sunāmatama-
balin-	balitara-	balitama-
dadat-	dadattara-	dadattama-
nayant-	nayattara-	nayattama-
dhīmat-	dhīmattara-	dhīmattama-
vidvas-	vidvattara-	vidvattama-

Table 10. Comparison of adjectives by method 2.

	Positive	Comparative	Superlative
small	aṇu-	aṇīyas-	aṇiṣṭha-
near	antika-	nedīyas-	nediṣṭha-
small	alpa-	alpīyas-	alpiṣṭha-
	alpa-	kanīyas-	kaniṣṭha-
quick	kṣipra-	kṣepīyas-	kṣepiṣṭha-
small	kṣudra-	kṣodīyas-	kṣodiṣṭha-
	guru-	garīyas-	gariṣṭha-
long	dīrgha-	drāghīyas-	drāghiṣṭha-
far	dūra-	davīyas-	daviṣṭha-
sharp	paṭu-	paṭīyas-	paṭiṣṭha-
	priya-	preyas-	preṣṭha-
	balin-	balīyas-	baliṣṭha-
	bahu-	bhūyas-	bhūyiṣṭha-
thick	bahula-	baṃhīyas-	baṃhiṣṭha-
	mahat-	mahīyas-	mahiṣṭha-
soft	mṛdu-	mradīyas-	mradiṣṭha-
	yuvan-	yavīyas-	yaviṣṭha-
light	laghu-	laghīyas-	laghiṣṭha-
	vara-	varīyas-	variṣṭha-
old	vṛddha-	varṣīyas-	varṣiṣṭha-
	vṛddha-	jyāyas-	jyeṣṭha-
--		śreyas-	śreṣṭha-
firm	sthira-	stheyas-	stheṣṭha-
short	hrasva-	hrasīyas-	hrasiṣṭha-

Table 11. The numerals.

Cardinal	Ordinal
1. ekaḥ ekam ekā	prathama-
2. dvau dve dve	dvitīya-
3. trayaḥ trīṇi tisraḥ	tṛtīya-
4. catvāraḥ catvāri	tur(ī)ya-
catasraḥ	caturtha-
5. pañca	pañcama-
6. ṣaṭ	ṣaṣṭha-
7. sapta	saptama-
8. aṣṭa(u)	aṣṭama-
9. nava	navama-
10. daśa	daśama-
11. ekādaśa	ekādaśa-
12. dvādaśa	dvādaśa-
13. trayodaśa	trayodaśa-
14. caturdaśa	caturdaśa-
15. pañcadaśa	pañcadaśa-
16. ṣoḍaśa	ṣoḍaśa-
17. saptadaśa	saptadaśa-
18. aṣṭādaśa	aṣṭādaśa-
19. navadaśa	navadaśa-
ūnaviṃśatiḥ	ūnaviṃśa-
ekonaviṃśatiḥ	ekonaviṃśa-
ekānnaviṃśatiḥ	ekānnaviṃśa-
20. viṃśatiḥ	viṃśa(titama)-
21. ekaviṃśatiḥ	ekaviṃśa(titama)-
22. dvāviṃśatiḥ	dvāviṃśa(titama)-
23. trayoviṃśatiḥ	trayoviṃśa(titama)-
24. caturviṃśatiḥ	caturviṃśa(titama)-
25. pañcaviṃśatiḥ	pañcaviṃśa(titama)-
26. ṣaḍviṃśatiḥ	ṣaḍviṃśa(titama)-
27. saptaviṃśatiḥ	saptaviṃśa(titama)-
28. aṣṭāviṃśatiḥ	aṣṭāviṃśa(titama)-
29. navaviṃśatiḥ	navaviṃśa(titama)-
30. triṃśat	triṃśa(ttama)-
31. ekatriṃśat	ekatriṃśa(ttama)-
32. dvātriṃśat	dvātriṃśa(ttama)-
33. trayastriṃśat	trayastriṃśa(ttama)-

Table 11. Numerals 103

34.	catustriṃśat	catustriṃśa(ttama)-
35.	pañcatriṃśat	pañcatriṃśa(ttama)-
36.	ṣaṭtriṃśat	ṣaṭtriṃśa(ttama)-
37.	saptatriṃśat	saptatriṃśa(ttama)-
38.	aṣṭātriṃśat	aṣṭātriṃśa(ttama)-
39.	navatriṃśat	navatriṃśa(ttama)-
40.	catvāriṃśat	catvāriṃśa(ttama)-
41.	ekacatvāriṃśat	ekacatvāriṃśa(ttama)-
42.	dvācatvāriṃśat	dvācatvāriṃśa(ttama)-
	dvicatvāriṃśat	dvicatvāriṃśa(ttama)-
43.	trayaścatvāriṃśat	trayaścatvāriṃśa(ttama)-
	tricatvāriṃśat	tricatvāriṃśa(ttama)-
44.	catuścatvāriṃśat	catuścatvāriṃśa(ttama)-
45.	pañcacatvāriṃśat	pañcacatvāriṃśa(ttama)-
46.	ṣaṭcatvāriṃśat	ṣaṭcatvāriṃśa(ttama)-
47.	saptacatvāriṃsat	saptacatvāriṃśa(ttama)-
48.	aṣṭācatvāriṃśat	aṣṭācatvāriṃśa(ttama)-
49.	navacatvāriṃśat	navacatvāriṃśa(ttama)-
50.	pañcāśat	pañcāśa(ttama)-
51.	ekapañcāśat	ekapañcāśa(ttama)-
52.	dvāpañcāśat	dvāpañcāśa(ttama)-
	dvipañcāśat	dvipañcāśa(ttama)-
53.	trayaḥpañcāśat	trayaḥpañcāśa(ttama)-
	tripañcāśat	tripañcāśa(ttama)-
54.	catuḥpañcāśat	catuḥpañcāśa(ttama)-
55.	pañcapañcāśat	pañcapañcāśa(ttama)-
56.	ṣaṭpañcāśat	ṣaṭpañcāśa(ttama)-
57.	saptapañcāśat	saptapañcāśa(ttama)-
58.	aṣṭāpañcāśat	aṣṭāpañcāśa(ttama)-
59.	navapañcāśat	navapañcāśa(ttama)-
60.	ṣaṣṭiḥ	ṣaṣṭitama-
61.	ekaṣaṣṭiḥ	ekaṣaṣṭ(itam)a-
62.	dvāṣaṣṭiḥ	dvāṣaṣṭ(itam)a-
	dviṣaṣṭiḥ	dviṣaṣṭ(itam)a-
63.	trayaḥṣaṣṭiḥ	trayaḥṣaṣṭ(itam)a-
	triṣaṣṭiḥ	triṣaṣṭ(itam)a-
64.	catuḥṣaṣṭiḥ	catuḥṣaṣṭ(itam)a-
65.	pañcaṣaṣṭiḥ	pañcaṣaṣṭ(itam)a-
66.	ṣaṭṣaṣṭiḥ	ṣaṭṣaṣṭ(itam)a-
67.	saptaṣaṣṭiḥ	saptaṣaṣṭ(itam)a-
68.	aṣṭāṣaṣṭiḥ	aṣṭāṣaṣṭ(itam)a-
69.	navaṣaṣṭiḥ	navaṣaṣṭ(itam)a-

70.	saptatiḥ	saptatitama-
71.	ekasaptatiḥ	ekasaptat(itam)a-
72.	dvāsaptatiḥ	dvāsaptat(itam)a-
	dvisaptatiḥ	dvisaptat(itam)a-
73.	trayaḥsaptatiḥ	trayaḥsaptat(itam)a-
	trisaptatiḥ	trisaptat(itam)a-
74.	catuḥsaptatiḥ	catuḥsaptat(itam)a-
75.	pañcasaptatiḥ	pañcasaptat(itam)a-
76.	ṣaṭsaptatiḥ	ṣaṭsaptat(itam)a-
77.	saptasaptatiḥ	saptasaptat(itam)a-
78.	aṣṭāsaptatiḥ	aṣṭāsaptat(itam)a-
79.	navasaptatiḥ	navasaptat(itam)a-
80.	aśītiḥ	aśītitama-
81.	ekāśītiḥ	ekāśīt(itam)a-
82.	dvyaśītiḥ	dvyaśīt(itam)a-
83.	tryaśītiḥ	tryaśīt(itam)a-
84.	caturaśītiḥ	caturaśīt(itam)a-
85.	pañcāśītiḥ	pañcāśīt(itam)a-
86.	ṣaḍaśītiḥ	ṣaḍaśīt(itam)a-
87.	saptāśītiḥ	saptāśīt(itam)a-
88.	aṣṭāśītiḥ	aṣṭāśīt(itam)a-
89.	navāśītiḥ	navāśīt(itam)a-
90.	navatiḥ	navatitama-
91.	ekanavatiḥ	ekanavat(itam)a-
92.	dvānavatiḥ	dvānavat(itam)a-
	dvinavatiḥ	dvinavat(itam)a-
93.	trayonavatiḥ	trayonavat(itam)a-
	trinavatiḥ	trinavat(itam)a-
94.	caturnavatiḥ	caturnavat(itam)a-
95.	pañcanavatiḥ	pañcanavat(itam)a-
96.	ṣaṇṇavatiḥ	ṣaṇṇavat(itam)a-
97.	saptanavatiḥ	saptanavat(itam)a-
98.	aṣṭānavatiḥ	aṣṭānavat(itam)a-
99.	navanavatiḥ	navanavat(itam)a-
100.	śatam	śatatama-
101.	ekaśatam	ekaśata(tama)-
	ekādhikaśatam	ekādhikaśatatama-
	ekādhikaṃ śatam	ekādhika- śatatama-
102.	dviśatam	dviśata(tama)-
	dvyadhikaśatam	dvyadhikaśatatama-
	dvyadhikaṃ śatam	dvydhika- śatatama-

Table 11. Numerals 105

103. triśatam triśata(tama)-
     tryadhikaśatam etc.
     tryadhikaṃ śatam
112. dvādaśaśatam
     dvādaśādhikaśatam
     dvādaśādhikaṃ śatam
120. viṃśatiśatam
     viṃśatyadhikaśatam
     viṃśatyadhikaṃ śatam
130. trimśacchatam
     trimśadadhikaśatam
     trimśadadhikaṃ śatam
200. dviśatam
     dve śate
300. triśatam
     trīṇi śatāni
345. pañcacatvāriṃśad-
     adhikaṃ triśatam

1000. sahasram sahasratama-
1002. dvisahasram dvisahasra(tama)-
      dvyadhikasahasram etc.
      dvyadhikaṃ sahasram
2000. dvisahasram
      dve sahasre
2984. caturaśītyadhikaṃ
      navaśatādhikaṃ dvisahasram

10,000. ayutam ayutatama-
100,000. lakṣam lakṣatama-
1,000,000. prayutam prayutatama-
10,000,000. koṭiḥ koṭitama-
100,000,000. arbudam arbudatama-

Table 12. Declension of the numerals 1 to 10.

Masculine:

1	2	3	4	5
ekaḥ	dvau	trayaḥ	catvāraḥ	pañca
ekam	"	trīn	caturaḥ	"
ekena	dvābhyām	tribhiḥ	caturbhiḥ	pañcabhiḥ
ekasmai	"	tribhyaḥ	caturbhyaḥ	pañcabhyaḥ
ekasmāt	"	"	"	"
ekasya	dvayoḥ	trayāṇām	caturṇām	pañcānām
ekasmin	"	triṣu	caturṣu	pañcasu
--	--	--	--	--

Neuter:

ekam	dve	trīṇi	catvāri	pañca
"	"	"	"	"
ekena	dvābhyām	tribhiḥ	caturbhiḥ	pañcabhiḥ
ekasmai	"	tribhyaḥ	caturbhyaḥ	pañcabhyaḥ
ekasmāt	"	"	"	"
ekasya	dvayoḥ	trayāṇām	caturṇām	pañcānām
ekasmin	"	triṣu	caturṣu	pañcasu
--	--	--	--	--

Feminine:

ekā	dve	tisraḥ	catasraḥ	pañca
ekām	"	"	"	"
ekayā	dvābhyām	tisṛbhiḥ	catasṛbhiḥ	pañcabhiḥ
ekasyai	"	tisṛbhyaḥ	catasṛbhyaḥ	pañcabhyaḥ
ekasyāḥ	"	"	"	"
"	dvayoḥ			
ekasyām	"	tisṛṇām	catasṛṇām	pañnānām
		tisṛṣu	catasṛṣu	pañcasu
--	--	--	--	--

Table 12. Declension of Numerals 107

6	7	8	9	10
ṣaṭ	sapta	aṣṭa(u)	nava	daśa
"	"	"	"	"
ṣaḍbhiḥ	saptabhiḥ	aṣṭābhiḥ	navabhiḥ	daśabhiḥ
ṣaḍbhyaḥ	saptabhyaḥ	aṣṭābhyaḥ	navabhyaḥ	daśabhyaḥ
"	"	"	"	"
ṣaṇṇām	saptānām	aṣṭānām	navānām	daśānām
ṣaṭsu	saptasu	aṣṭāsu	navasu	daśasu
--	--	--	--	--

As for masculine

As for masculine

Table 13. Declension of the demonstratives.

'This'

Masculine:

ayam	imau	ime
imam	"	imān
anena	ābhyām	ebhiḥ
asmai	"	ebhyaḥ
asmāt	"	"
asya	anayoḥ	eṣām
asmin	"	eṣu
--	--	--

Neuter:

idam	ime	imāni
"	"	"
anena	ābhyām	ebhiḥ
asmai	"	ebhyaḥ
asmāt	"	"
asya	anayoḥ	eṣām
asmin	"	eṣu
--	--	--

Feminine:

iyam	ime	imāḥ
imām	"	"
anayā	ābhyām	ābhiḥ
asyai	"	ābhyaḥ
asyāḥ	"	"
"		
asyām	anayoḥ	āsām
	"	āsu
--	--	--

Table 13. Demonstratives 109

'That'

Masculine:

asau	amū	amī
amum	"	amūn
amunā	amūbhyām	amībhiḥ
amuṣmai	"	amībhyaḥ
amuṣmāt	"	"
amuṣya	amuyoḥ	amīṣām
amuṣmin	"	amīṣu
--	--	--

Neuter:

adaḥ	amū	amūni
"	"	"
amunā	amūbhyām	amībhiḥ
amuṣmai	"	amībhyaḥ
amuṣmāt	"	"
amuṣya	amuyoḥ	amīṣām
amuṣmin	"	amīṣu
--	--	--

Feminine:

asau	amū	amūḥ
amūm	"	"
amuyā	amūbhyām	amūbhiḥ
amuṣyai	"	amūbhyaḥ
amuṣyāḥ	"	"
"	amuyoḥ	amūṣām
amuṣyām	"	amūṣu
--	--	--

Table 14. Declension of the pronouns.

3rd person

Masculine:

saḥ	tau	te
tam	"	tān
tena	tābhyām	taiḥ
tasmai	"	tebhyaḥ
tasmāt	"	"
tasya	tayoḥ	teṣām
tasmin	"	teṣu
--	--	--

Neuter:

tat	te	tāni
"	"	"
tena	tābhyām	taiḥ
tasmai	"	tebhyaḥ
tasmāt	"	"
tasya	tayoḥ	teṣām
tasmin	"	teṣu
--	--	--

Feminine:

sā	te	tāḥ
tām	"	"
tayā	tābhyām	tābhiḥ
tasyai	"	tābhyaḥ
tasyāḥ	"	"
"		
tasyām	tayoḥ	tāsām
--	"	tāsu
	--	--

Table 14. Pronouns 111

2nd person

tvam	yuvām	yūyam	
tvām	"	yuṣmān	
tvayā	yuvābhyām	yuṣmābhiḥ	
tubhyām	"	yuṣmabhyam	
tvat	"	yuṣmat	
tava	yuvayoḥ	yuṣmākam	
tvayi	"	yuṣmāsu	
--	--	--	

2nd person enclitic

--	--	--
tvā	vām	vaḥ
--	--	--
te	vām	vaḥ
--	--	--
te	vām	vaḥ
--	--	--
--	--	--

1st person

aham	āvām	vayam
mām	"	asmān
mayā	āvābhyām	asmābhiḥ
mahyam	"	asmabhyam
mat	"	asmat
mama	āvayoḥ	asmākam
mayi	"	asmāsu
--	--	--

1st person enclitic

--	--	--
mā	nau	naḥ
--	--	--
me	nau	naḥ
--	--	--
me	nau	naḥ
--	--	--
--	--	--

3rd person substitute

Masculine:

--	--	--
enam	enau	enān
enena	--	--
--	--	--
--	--	--
--	enayoḥ	--
--	"	--
--	--	--

Neuter:

--	--	--
enat	ene	enāni
enena	--	--
--	--	--
--	--	--
--	enayoḥ	--
--	"	--
--	--	--

Feminine:

--	--	--
enām	ene	enāḥ
enayā	--	--
--	--	--
--	--	--
--	enayoḥ	--
--	"	--
--	--	--

Table 14. Pronouns · 113

'All'

Masculine:

sarvaḥ	sarvau	sarve
sarvam	"	sarvān
sarveṇa	sarvābhyām	sarvaiḥ
sarvasmai	"	sarvebhyaḥ
sarvasmāt	"	"
sarvasya	sarvayoḥ	sarveṣām
sarvasmin	"	sarveṣu
sarva	sarvau	sarve

Neuter:

sarvam	sarve	sarvāṇi
"	"	"
sarveṇa	sarvābhyām	sarvaiḥ
sarvasmai	"	sarvebhyaḥ
sarvasmāt	"	"
sarvasya	sarvayoḥ	sarveṣām
sarvasmin	"	sarveṣu
sarva	sarve	sarvāṇi

Feminine:

sarvā	sarve	sarvāḥ
sarvām	"	"
sarvayā	sarvābhyām	sarvābhiḥ
sarvasyai	"	sarvābhyaḥ
sarvasyāḥ	"	"
"	sarvayoḥ	sarvāsām
sarvasyām	"	sarvāsu
sarve	sarve	sarvāḥ

Table 15. Conjugations of the verb nayati.

Active:

	Sing.	Dual	Plur.
Present Indic.	nayati	nayataḥ	nayanti
	nayasi	nayathaḥ	nayatha
	nayāmi	nayāvaḥ	nayāmaḥ
Present Optat.	nayet	nayetām	nayeyuḥ
	nayeḥ	nayetam	nayeta
	nayeyam	nayeva	nayema
Present Imperat.	nayatu	nayatām	nayantu
	naya	nayatam	nayata
	nayāni	nayāva	nayāma
Imperfect Indic.	anayat	anayatām	anayan
	anayaḥ	anayatam	anayata
	anayam	anayāva	anayāma

Middle:

	Sing.	Dual	Plur.
Present Indic.	nayate	nayete	nayante
	nayase	nayethe	nayadhve
	naye	nayāvahe	nayāmahe
Present Optat.	nayeta	nayeyātām	nayeran
	nayethāḥ	nayeyāthām	nayedhvam
	nayeya	nayevahi	nayemahi
Present Imperat.	nayatām	nayetām	nayantām
	nayasva	nayethām	nayadhvam
	nayai	nayāvahai	nayāmahai
Imperfect Indic.	anayata	anayetām	anayanta
	anayathāḥ	anayethām	anayadhvam
	annye	annyavahi	annyamahi

Passive:

	Sing.	Dual	Plur.
Present Indic.	nīyate	nīyete	nīyante
	nīyase	nīyethe	nīyadhve
	nīye	nīyāvahe	nīyāmahe
Present Optat.	nīyeta	nīyeyātām	nīyeran
	nīyethāḥ	nīyeyāthām	nīyedhvam
	nīyeya	nīyevahi	nīyemahi
Present Imperat.	nīyatām	nīyetām	nīyantām
	nīyasva	nīyethām	nīyadhvam
	nīyai	nīyāvahai	nīyāmahai
Imperfect Indic.	anīyata	anīyetām	anīyanta
	anīyathāḥ	anīyethām	anīyadhvam
	anīye	anīyavahi	anīyamahi

Conjugation of the root नी (nī), "to lead" — Parasmaipada, Ātmanepada, and Passive.

(Each cell gives the 3rd, 2nd, and 1st person forms, in that order, separated by " / ".)

	Parasmaipada sing.	Parasmaipada dual	Parasmaipada plur.	Ātmanepada sing.	Ātmanepada dual	Ātmanepada plur.	Passive sing.	Passive dual	Passive plur.
Perfect Indic.	nināya / ninetha / nināya	ninyatuḥ / ninyathuḥ / ninyiva	ninyuḥ / ninya / ninyima	ninye / ninyiṣe / ninye	ninyāte / ninyāthe / ninyivahe	ninyire / ninyidhve / ninyimahe	ninye / ninyiṣe / ninye	ninyāte / ninyāthe / ninyivahe	ninyire / ninyidhve / ninyimahe
Aorist Indic.	anaiṣīt / anaiṣīḥ / anaiṣam	anaiṣṭām / anaiṣṭam / anaiṣva	anaiṣuḥ / anaiṣṭa / anaiṣma	aneṣṭa / aneṣṭhāḥ / aneṣi	aneṣātām / aneṣāthām / aneṣvahi	aneṣata / aneḍhvam / aneṣmahi	anāyi / anāyiṣṭhāḥ / anāyiṣi	anāyiṣātām / anāyiṣāthām / anāyiṣvahi	anāyiṣata / anāyiḍhvam / anāyiṣmahi
Aorist Optat.	nīyāt / nīyāḥ / nīyāsam	nīyāstām / nīyāstam / nīyāsva	nīyāsuḥ / nīyāsta / nīyāsma	neṣīṣṭa / neṣīṣṭhāḥ / neṣīya	neṣīyāstām / neṣīyasthām / neṣīvahi	neṣīran / neṣīḍhvam / neṣīmahi	nāyiṣīṣṭa / nāyiṣīṣṭhāḥ / nāyiṣīya	nāyiṣīyāstām / nāyiṣīyasthām / nāyiṣīvahi	nāyiṣīran / nāyiṣīḍhvam / nāyiṣīmahi
Periph. Future Indic.	netā / netāsi / netāsmi	netārau / netāsthaḥ / netāsva	netāraḥ / netāstha / netāsma	netā / netāse / netāhe	netārau / netāsāthe / netāsvahe	netāraḥ / netādhve / netāsmahe	nāyitā / nāyitāse / nāyitāhe	nāyitārau / nāyitāsāthe / nāyitāsvahe	nāyitāraḥ / nāyitādhve / nāyitāsmahe
Simple Future Indic.	neṣyati / neṣyasi / neṣyāmi	neṣyataḥ / neṣyathaḥ / neṣyāvaḥ	neṣyanti / neṣyatha / neṣyāmaḥ	neṣyate / neṣyase / neṣye	neṣyete / neṣyethe / neṣyāvahe	neṣyante / neṣyadhve / neṣyāmahe	nāyiṣyate / nāyiṣyase / nāyiṣye	nāyiṣyete / nāyiṣyethe / nāyiṣyāvahe	nāyiṣyante / nāyiṣyadhve / nāyiṣyāmahe
Condit. Indic.	aneṣyat / aneṣyaḥ / aneṣyam	aneṣyatām / aneṣyatam / aneṣyāva	aneṣyan / aneṣyata / aneṣyāma	aneṣyata / aneṣyathāḥ / aneṣye	aneṣyetām / aneṣyethām / aneṣyāvahi	aneṣyanta / aneṣyadhvam / aneṣyāmahi	anāyiṣyata / anāyiṣyathāḥ / anāyiṣye	anāyiṣyetām / anāyiṣyethām / anāyiṣyāvahi	anāyiṣyanta / anāyiṣyadhvam / anāyiṣyāmahi

Table 16. Conjugational paradigms for the present and imperfect.

[1] Active

Present	**nayati**	nayataḥ	nayanti
Indicative	nayasi	nayathaḥ	nayatha
	nayāmi	nayāvaḥ	nayāmaḥ

Present	nayet	nayetām	nayeyuḥ
Optative	nayeḥ	nayetam	nayeta
	nayeyam	nayeva	nayema

Present	nayatu	nayatām	nayantu
Imperative	naya	nayatam	nayata
	nayāni	nayāva	nayāma

Imperfect	anayat	anayatām	anayan
Indicative	anayaḥ	anayatam	anayata
	anayam	anayāva	anayāma

Middle

nayate	nayete	nayante
nayase	nayethe	nayadhve
naye	nayāvahe	nayāmahe

nayeta	nayeyātām	nayeran
nayethāḥ	nayeyāthām	nayedhvam
nayeya	nayevahi	nayemahi

nayatām	nayetām	nayantām
nayasva	nayethām	nayadhvam
nayai	nayāvahai	nayāmahai

anayata	anayetām	anayanta
anayathāḥ	anayethām	anayadhvam
anaye	anayāvahi	anayāmahi

Table 16. Present and Imperfect 117

[2]   Active

bhāti	bhātaḥ	bhānti
bhāsi	bhāthaḥ	bhātha
bhāmi	bhāvaḥ	bhāmaḥ

bhāyāt	bhāyātām	bhāyuḥ
bhāyāḥ	bhāyātam	bhāyāta
bhāyām	bhāyāva	bhāyāma

bhātu	bhātām	bhāntu
bhāhi	bhātam	bhāta
bhāni	bhāva	bhāma

abhāt	abhātām	abhān[1]
abhāḥ	abhātam	abhāta
abhām	abhāva	abhāma

[3]   Active

svapiti	svapitaḥ	svapanti
svapiṣi	svapithaḥ	svapitha
svapimi	svapivaḥ	svapimaḥ

svapyāt	svapyātām	svapyuḥ
svapyāḥ	svapyātam	svapyāta
svapyām	svapyāva	svapyāma

svapitu	svapitām	svapantu
svapihi	svapitam	svapita
svapāni	svapāva	svapāma

asvapat[2]	asvapitām	asvapan
asvapaḥ[3]	asvapitam	asvapita
asvapam	asvapiva	asvapima

[1]or abhuḥ
[2]or asvapīt
[3]or asvapīḥ

[4]   Active

stauti[1]	stutaḥ	stuvanti
stauṣi	stuthaḥ	stutha
staumi	stuvaḥ	stumaḥ

stuyāt	stuyātām	stuyuḥ
stuyāḥ	stuyātam	stuyāta
stuyām	stuyāva	stuyāma

stautu	stutām	stuvantu
stuhi	stutam	stuta
stavāni	*stavāva*	*stavāma*

astaut	astutām	astuvan
astauḥ	astutam	astuta
astāvam	astuva	astuma

Middle

stute	stuvāte	stuvate
stuṣe	stuvāthe	studhve
stuve	stuvahe	stumahe

stuvīta	stuvīyātām	stuvīran
stuvīthāḥ	stuvīyāthām	stuvīdhvam
stuvīya	stuvīvahi	stuvīmahi

stutām	stuvātām	stuvatām
stuṣva	stuvāthām	studhvam
stavai	*stavāvahai*	*stavāmahai*

astuta	astuvātām	astuvata
astuthāḥ	astuvāthām	astudhvam
astuvi	astuvahi	astumahi

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[1] In the six forms with -au-, this vowel may be replaced by -avī- . In Tables 16 and 17 forms printed in italics have 'strong' stems.

Table 16. Present and Imperfect 119

JÑĀ KNOW IX

[5] Active

jānāti	jānītaḥ	jānanti
jānāsi	jānīthaḥ	jānītha
jānāmi	jānīvaḥ	jānīmaḥ

jānīyāt	jānīyātām	jānīyuḥ
jānīyāḥ	jānīyātam	jānīyāta
jānīyām	jānīyāva	jānīyāma

jānātu	jānītām	jānantu
jānīhi¹	jānītam	jānīta
jānāni	*jānāva*	*jānāma*

ajānāt	ajānītām	ajānan
ajānāḥ	ajānītam	ajānīta
ajānām	ajānīva	ajānīma

Middle

jānīte	jānāte	jānate
jānīṣe	jānāthe	jānīdhve
jāne	jānīvahe	jānīmahe

jānīta	jānīyātām	jānīran
jānīthāḥ	jānīyāthām	jānīdhvam
jānīya	jānīvahi	jānīmahi

jānītām	jānātām	jānatām
jānīṣva	jānāthām	jānīdhvam
jānai	*jānāvahai*	*jānāmahai*

ajānīta	ajānātām	ajānata
ajānīthāḥ	ajānāthām	ajānīdhvam
ajāni	ajānīvahi	ajānīmahi

¹See page 44.

[6]   Active

sunoti	sunutaḥ	sunvanti
sunoṣi	sunuthaḥ	sunutha
sunomi	sun(u)vaḥ	sun(u)maḥ
sunuyāt	sunuyātām	sunuyuḥ
sunuyāḥ	sunuyātam	sunuyāta
sunuyām	sunuyāva	sunuyāma
sunotu	sunutām	sunvantu
sunu[1]	sunutam	sunuta
sunavāni	*sunavāva*	*sunavāma*
asunot	asunutām	asunvan
asunoḥ	asunutam	asunuta
asunavam	asun(u)va	asun(u)ma

Middle

sunute	sunvāte	sunvate
sunuṣe	sunvāthe	sunudhve
sunve	sun(u)vahe	sun(u)mahe
sunvīta	sunvīyātām	sunvīran
sunvīthāḥ	sunvīyāthām	sunvīdhvam
sunvīya	sunvīvahi	sunvīmahi
sunutām	sunvātām	sunvatām
sunuṣva	sunvāthām	sunudhvam
sunavai	*sunavāvahai*	*sunavāmahai*
asunuta	asunvātām .	asunvata
asunuthāḥ	asunvāthām	asunudhvam
asunvi	asun(u)vahi	asun(u)mahi

[1]See page 44.

Table 16. Present and Imperfect 121

HU sacrifice II

[7]   Active

juhoti	juhutaḥ	juhvati
juhoṣi	juhuthaḥ	juhutha
juhomi	juhuvaḥ	juhumaḥ
juhuyāt	juhuyātām	juhuyuḥ
juhuyāḥ	juhuyātam	juhuyāta
juhuyām	juhuyāva	juhuyāma
juhotu	juhutām	juhvatu
juhudhi[1]	juhutam	juhuta
juhavāni	*juhavāva*	*juhavāma*
ajuhot	ajuhutām	*ajuhavuḥ*
ajuhoḥ	ajuhutam	ajuhuta
ajuhavam	ajuhuva	ajuhuma

Middle

juhute	juhvāte	juhvate
juhuṣe	juhvāthe	juhudhve
juhve	juhuvahe	juhumahe
juhvīta	juhvīyātām	juhvīran
juhvīthāḥ	juhvīyāthām	juhvīdhvam
juhvīya	juhvīvahi	juhvīmahi
juhutām	juhvātām	juhvatām
juhuṣva	juhvāthām	juhudhvam
juhavai	*juhavāvahai*	*juhavāmahai*
ajuhuta	ajuhvātām	ajuhvata
ajuhuthāḥ	ajuhvāthām	ajuhudhvam
ajuhvi	ajuhuvahi	ajuhumahi

[1]See page 45.

[8]   Active

yunakti	yuṅktaḥ	yuñjanti
yunakṣi	yuṅkthaḥ	yuṅktha
yunajmi	yuñjvaḥ	yuñjmaḥ
yuñjyāt	yuñjyātām	yuñjyuḥ
yuñjyāḥ	yuñjyātam	yuñjyāta
yuñjyām	yuñjyāva	yuñjyāma
yunaktu	yuṅktām	yuñjantu
yuṅgdhi	yuṅktam	yuṅkta
yunajāni	*yunajāva*	*yunajāma*
ayunak	ayuṅktām	ayuñjan
ayunak	ayuṅktam	ayuṅkta
ayunajam	ayuñjva	ayuñjma

Middle

yuṅkte	yuñjāte	yuñjate
yuṅkṣe	yuñjāthe	yuṅgdhve
yuñje	yuñjvahe	yuñjmahe
yuñjīta	yuñjīyātām	yuñjīran
yuñjīthāḥ	yuñjīyāthām	yuñjīdhvam
yuñjīya	yuñjīvahi	yuñjīmahi
yuṅktām	yuñjātām	yuñjatām
yuṅkṣva	yuñjāthām	yuṅgdhvam
yunajai	*yunajāvahai*	*yunajāmahai*
ayuṅkta	ayuñjātām	ayuñjata
ayuṅkthāḥ	ayuñjāthām	ayuṅgdhvam
ayuñji	ayuñjvahi	ayuñjmahi

Table 16. Present and Imperfect   123

DVIṢ   ᵀⁱᵗˡᵉ   II

[9]   Active

dveṣṭi	dviṣṭaḥ	dviṣanti
dvekṣi	dviṣṭhaḥ	dviṣṭha
dveṣmi	dviṣvaḥ	dviṣmaḥ

dviṣyāt	dviṣyātām	dviṣyuḥ
dviṣyāḥ	dviṣyātam	dviṣyāta
dviṣyām	dviṣyāva	dviṣyāma

dveṣṭu	dviṣṭām	dviṣantu
dviḍḍhi	dviṣṭam	dviṣṭa
dveṣāṇi	*dveṣāva*	*dveṣāma*

adveṭ	adviṣṭām	adviṣan
adveṭ	adviṣṭam	adviṣṭa
adveṣam	adviṣva	adviṣma

Middle

dviṣṭe	dviṣāte	dviṣate
dvikṣe	dviṣāthe	dviḍḍhve
dviṣe	dviṣvahe	dviṣmahe

dviṣīta	dviṣīyātām	dviṣīran
dviṣīthāḥ	dviṣīyāthām	dviṣīdhvam
dviṣīya	dviṣīvahi	dviṣīmahi

dviṣṭām	dviṣātām	dviṣatām
dvikṣva	dviṣāthām	dviḍḍhvam
dveṣai	*dveṣāvahai*	*dveṣāmahai*

adviṣṭa	adviṣātām	adviṣata
adviṣṭhāḥ	adviṣāthām	adviḍḍhvam
adviṣi	adviṣvahi	adviṣmahi

[10]   Active

vaṣṭi	uṣṭaḥ	uśanti
vakṣi	uṣṭhaḥ	uṣṭha
vaśmi	uśvaḥ	uśmaḥ
uśyāt	uśyātām	uśyuḥ
uśyāḥ	uśyātam	uśyāta
uśyām	uśyāva	uśyāma
vaṣṭu	uṣṭām	uśantu
uḍḍhi	uṣṭam	uṣṭa
vaśāni	*vaśāva*	*vaśāma*
avaṭ	auṣṭām	auśan
avaṭ	auṣṭam	auṣṭa
avaśam	auśva	auśma

Table 16. Present and Imperfect 125

[11] Active

ruṇaddhi	runddhaḥ	rundhanti
ruṇatsi	runddhaḥ	runddha
ruṇadhmi	rundhvaḥ	rundhmaḥ
rundhyāt	rundhyātām	rundhyuḥ
rundhyāḥ	rundhyātam	rundhyāta
rundhyām	rundhyāva	rundhyāma
ruṇaddhu	runddhām	rundhantu
runddhi	runddham	runddha
ruṇadhāni	*ruṇadhāva*	*ruṇadhāma*
aruṇat	arunddhām	arundhan
aruṇat	arunddham	arunddha
aruṇadham	arundhva	arundhma

Middle

runddhe	rundhāte	rundhate
runtse	rundhāthe	runddhve
rundhe	rundhvahe	rundhmahe
rundhīta	rundhīyātām	rundhīran
rundhīthāḥ	rundhīyāthām	rundhīdhvam
rundhīya	rundhīvahi	rundhīmahi
runddhām	rundhātām	rundhatām
runtsva	rundhāthām	runddhvam
ruṇadhai	*ruṇadhāvahai*	*ruṇadhāmahai*
arunddha	arundhātām	arundhata
arunddhāḥ	arundhāthām	arunddhvam
arundhi	arundhvahi	arundhmahi

Table 17. Irregular conjugations in the present and imperfect.

[12] Active

roditi	ruditaḥ	rudanti
rodiṣi	rudithaḥ	ruditha
rodimi	rudivaḥ	rudimaḥ
rudyāt	rudyātām	rudyuḥ
rudyāḥ	rudyātam	rudyāta
rudyām	rudyāva	rudyāma
roditu	ruditām	rudantu
rudihi	ruditam	rudita
rodāni	*rodāva*	*rodāma*
arodat[1]	aruditām	arudan
arodaḥ[2]	aruditam	arudita
arodam	arudiva	arudima

[1] or arodīt
[2] or arodīḥ

Table 17. Irregular Present & Imperfect 127

BRŪ II SAY

[13]   Active

bravīti	brūtaḥ	bruvanti
bravīṣi	brūthaḥ	brūtha
bravīmi	brūvaḥ	brūmaḥ

brūyāt	brūyātām	brūyuḥ
brūyāḥ	brūyātam	brūyāta
brūyām	brūyāva	brūyāma

bravītu	brūtām	bruvantu
brūhi	brūtam	brūta
bravāṇi	*bravāva*	*bravāma*

abravīt	abrūtām	abruvan
abravīḥ	abrūtam	abrūta
abravam	abrūva	abrūma

Middle

brūte	bruvāte	bruvate
brūṣe	bruvāthe	brūdhve
bruve	brūvahe	brūmahe

bruvīta	bruvīyātām	bruvīran
bruvīthāḥ	bruvīyāthām	bruvīdhvam
bruvīya	bruvīvahi	bruvīmahi

brūtām	bruvātām	bruvatām
brūṣva	bruvāthām	brūdhvam
bravai	*bravāvahai*	*bravāmahai*

abrūta	abruvātām	abruvata
abrūthāḥ	abruvāthām	abrūdhvam
abruvi	abrūvahi	abrūmahi

[14] Active

eti	itaḥ	yanti
eṣi	ithaḥ	itha
emi	ivaḥ	imaḥ

iyāt	iyātām	iyuḥ
iyāḥ	iyātam	iyāta
iyām	iyāva	iyāma

etu	itām	yantu
ihi	itam	ita
ayāni	ayāva	ayāma

ait	aitām	āyan
aiḥ	aitam	aita
āyam	aiva	aima

Middle

adhīte[1]	adhīyāte	adhīyate
adhīṣe	adhīyāthe	adhīdhve
adhīye	adhīvahe	adhīmahe

adhīyīta	adhīyīyātām	adhīyīran
adhīyīthāḥ	adhīyīyāthām	adhīyīdhvam
adhīyīya	adhīyīvahi	adhīyīmahi

adhītām	adhīyātām	adhīyatām
adhīṣva	adhīyāthām	adhīdhvam
adhyayai	adhyayāvahai	adhyayāmahai

adhyaita	adhyaiyātām	adhyaiyata
adhyaithāḥ	adhyaiyāthām	adhyaidhvam
adhyaiyi	adhyaivahi	adhyaimahi

---

[1] eti has middle forms only with prefix adhi-.

Table 17. *Irregular Present & Imperfect* 129

[15]   Active

karoti	kurutaḥ	kurvanti
karoṣi	kuruthaḥ	kurutha
karomi	kurvaḥ	kurmaḥ

kuryāt	kuryātām	kuryuḥ
kuryāḥ	kuryātam	kuryāta
kuryām	kuryāva	kuryāma

karotu	kurutām	kurvantu
kuru	kurutam	kuruta
karavāṇi	*karavāva*	*karavāma*

akarot	akurutām	akurvan
akaroḥ	akurutam	akuruta
akaravam	akurva	akurma

Middle

kurute	kurvāte	kurvate
kuruṣe	kurvāthe	kurudhve
kurve	kurvahe	kurmahe

kurvīta	kurvīyātām	kurvīran
kurvīthāḥ	kurvīyāthām	kurvīdhvam
kurvīya	kurvīvahi	kurvīmahi

kurutām	kurvātām	kurvatām
kuruṣva	kurvāthām	kurudhvam
karavai	*karavāvahai*	*karavāmahai*

akuruta	akurvātām	akurvata
akuruthāḥ	akurvāthām	akurudhvam
akurvi	akurvahi	akurmahi

[16] Active

dadhāti	dhattaḥ	dadhati
dadhāsi	dhatthaḥ	dhattha
dadhāmi	dadhvaḥ	dadhmaḥ
dadhyāt	dadhyātām	dadhyuḥ
dadhyāḥ	dadhyātam	dadhyāta
dadhyām	dadhyāva	dadhyāma
dadhātu	dhattām	dadhatu
dhehi	dhattam	dhatta
dadhāni	*dadhāva*	*dadhāma*
adadhāt	adhattām	adadhuḥ
adadhāḥ	adhattam	adhatta
adadhām	adadhva	adadhma

Middle

dhatte	dadhāte	dadhate
dhatse	dadhāthe	dhaddhve
dadhe	dadhvahe	dadhmahe
dadhīta	dadhīyātām	dadhīran
dadhīthāḥ	dadhīyāthām	dadhīdhvam
dadhīya	dadhīvahi	dadhīmahi
dhattām	dadhātām	dadhatām
dhatsva	dadhāthām	dhaddhvam
dadhai	*dadhāvahai*	*dadhāmahai*
adhatta	adadhātām	adadhata
adhatthāḥ	adadhāthām	adhaddhvam
adadhi	adadhvahi	adadhmahi

Table 17. Irregular Present & Imperfect   131

HĀ   III   ABANDON

[17]   Active

jahāti	jahĭtaḥ	jahati
jahāsi	jahĭthaḥ	jahĭtha
jahāmi	jahĭvaḥ	jahĭmaḥ
jahyāt	jahyātām	jahyuḥ
jahyāḥ	jahyātam	jahyāta
jahyām	jahyāva	jahyāma
jahātu	jahĭtām	jahatu
jahĭhi	jahĭtam	jahĭta
jahāni	*jahāva*	*jahāma*
ajahāt	ajahĭtām	ajahuḥ
ajahāḥ	ajahĭtam	ajahĭta
ajahām	ajahĭva	ajahĭma

[18]　Middle

mimīte	mimāte	mimate
mimīṣe	mimāthe	mimīdhve
mime	mimīvahe	mimīmahe

mimīta	mimīyātām	mimīran
mimīthāḥ	mimīyāthām	mimīdhvam
mimīya	mimīvahi	mimīmahi

mimītām	mimātām	mimatām
mimīṣva	mimāthām	mimīdhvam
mimai	mimāvahai	mimāmahai

amimīta	amimātām	amimata
amimīthāḥ	amimāthām	amimīdhvam
amimi	amimīvahi	amimīmahi

[19]　Middle

śete	śayāte	śerate
śeṣe	śayāthe	śedhve
śaye	śevahe	śemahe

śayīta	śayīyātām	śayīran
śayīthāḥ	śayīyāthām	śayīdhvam
śayīya	śayīvahi	śayīmahi

śetām	śayātām	śeratām
śeṣva	śayāthām	śedhvam
śayai	śayāvahai	śayāmahai

aśeta	aśayātām	aśerata
aśethāḥ	aśayāthām	aśedhvam
aśayi	aśevahi	aśemahi

Table 17. Irregular Present & Imperfect 133

[20]   Active

asti	staḥ	santi
asi	sthaḥ	stha
asmi	svaḥ	smaḥ

syāt	syātām	syuḥ
syāḥ	syātam	syāta
syām	syāva	syāma

astu	stām	santu
edhi	stam	sta
asāni	*asāva*	*asāma*

āsīt	āstām	āsan
āsīḥ	āstam	āsta
āsam	āsva	āsma

Middle[1]

ste	sāte	sate
se	sāthe	dhve
he	svahe	smahe

[1]Middle voice forms of asti are rare.

[21]   Middle

āste	āsāte	āsate
āsse	āsāthe	ā(d)dhve
āse	āsvahe	āsmahe
āsīta	āsīyātām	āsīran
āsīthāḥ	āsīyāthām	āsīdhvam
āsīya	āsīvahi	āsīmahi
āstām	āsātām	āsatām
āssva	āsāthām	ā(d)dhvam
āsai	āsāvahai	āsāmahai
āsta	āsātām	āsata
āsthāḥ	āsāthām	ā(d)dhvam
āsi	āsvahi	āsmahi

Table 17. *Irregular Present & Imperfect* 135

[22]   Active

śāsti	śiṣṭaḥ	*śāsati*
śāssi	śiṣṭhaḥ	śiṣṭha
śāsmi	śiṣvaḥ	śiṣmaḥ
śiṣyāt	śiṣyātām	śiṣyuḥ
śiṣyāḥ	śiṣyātam	śiṣyāta
śiṣyām	śiṣyāva	śiṣyāma
śāstu	śiṣṭām	*śāsatu*
śādhi	śiṣṭam	śiṣṭa
śāsāni	*śāsāva*	*śāsāma*
aśāt	aśiṣṭām	*aśāsuḥ*
aśāt/aśāḥ	aśiṣṭam	aśiṣṭa
aśāsam	aśiṣva	aśiṣma

[23]   Active

hanti	hataḥ	ghnanti
haṃsi	hathaḥ	hatha
hanmi	hanvaḥ	hanmaḥ
hanyāt	hanyātām	hanyuḥ
hanyāḥ	hanyātam	hanyāta
hanyām	hanyāva	hanyāma
hantu	hatām	ghnantu
jahi	hatam	hata
hanāni	hanāva	hanāma
ahan	ahatām	aghnan
ahan	ahatam	ahata
ahanam	ahanva	ahanma

[24]   Active

dogdhi	dugdhaḥ	duhanti
dhokṣi	dugdhaḥ	dugdha
dohmi	duhvaḥ	duhmaḥ

duhyāt	duhyātām	duhyuḥ
duhyāḥ	duhyātam	duhyāta
duhyām	duhyāva	duhyāma

dogdhu	dugdhām	duhantu
dugdhi	dugdham	dugdha
dohāni	*dohāva*	*dohāma*

adhok	adugdhām	aduhan
adhok	adugdham	adugdha
adoham	aduhva	aduhma

Middle

dugdhe	duhāte	duhate
dhukṣe	duhāthe	dhugdhve
duhe	duhvahe	duhmahe

duhīta	duhīyātām	duhīran
duhīthāḥ	duhīyāthām	duhīdhvam
duhīya	duhīvahi	duhīmahi

dugdhām	duhātām	duhatām
dhukṣva	duhāthām	dhugdhvam
dohai	*dohāvahai*	*dohāmahai*

adugdha	aduhātām	aduhata
adugdhāḥ	aduhāthām	adhugdhvam
aduhi	aduhvahi	aduhmahi

Table 17. *Irregular Present & Imperfect*   137

[25]   Active

leḍhi	līḍhaḥ	lihanti
lekṣi	līḍhaḥ	līḍha
lehmi	lihvaḥ	lihmaḥ

lihyāt	lihyātām	lihyuḥ
lihyāḥ	lihyātam	lihyāta
lihyām	lihyāva	lihyāma

leḍhu	līḍhām	lihantu
līḍhi	līḍham	līḍha
lehāni	*lehāva*	*lehāma*

aleṭ	alīḍhām	alihan
aleṭ	alīḍham	alīḍha
aleham	alihva	alihma

Middle

līḍhe	lihāte	lihate
likṣe	lihāthe	līḍhve
lihe	lihvahe	lihmahe

lihīta	lihīyātām	lihīran
lihīthāḥ	lihīyāthām	lihīdhvam
lihīya	lihīvahi	lihīmahi

līḍhām	lihātām	lihatām
likṣva	lihāthām	līḍhvam
lehai	*lehāvahai*	*lehāmahai*

alīḍha	alihātām	alihata
alīḍhāḥ	alihāthām	alīḍhvam
alihi	alihvahi	alihmahi

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Table 18. Conjugational paradigms for the reduplicating perfect.

JIV I LIVE

[1]
jijīva	jijīvatuḥ	jijīvuḥ
jijīvitha	jijīvathuḥ	jijīva
jijīva	jijīviva	jijīvima

jijīve	jijīvāte	jijīvire
jijīviṣe	jijīvāthe	jijīvidhve
jijīve	jijīvivahe	jijīvimahe

VI ENTER

[2]
viveśa[1]	viviśatuḥ	viviśuḥ
viveśitha	viviśathuḥ	viviśa
viveśa	viviśiva	viviśima

viviśe	viviśāte	viviśire
viviśiṣe	viviśāthe	viviśidhve
viviśe	viviśivahe	viviśimahe

VI DESIRE

[3]
iyeṣa	īṣatuḥ	īṣuḥ
iyeṣitha	īṣathuḥ	īṣa
iyeṣa	īṣiva	īṣima

īṣe	īṣāte	īṣire
īṣiṣe	īṣāthe	īṣidhve
īṣe	īṣivahe	īṣimahe

I LEAD

[4]
nināya[*2]	ninyatuḥ	ninyuḥ
ninayitha[3]	ninyathuḥ	ninya
nināya[(*)]	ninyiva	ninyima

ninye	ninyāte	ninyire
ninyiṣe	ninyāthe	ninyidhve
ninye	ninyivahe	ninyimahe

[1]Italics = stem vocalic in 1st grade. [2]Italics plus asterisk = stem vocalic in 2nd grade. [3]or ninetha

Table 18. Perfect 139

ŚRĪ — TAKE REFUGE

[5] **śiśrāya*** śiśriyatuḥ śiśriyuḥ
    śiśrayitha śiśriyathuḥ śiśriya
    śiśrāya(*) śiśriyiva śiśriyima

    śiśriye śiśriyāte śiśriyire
    śiśriyiṣe śiśriyāthe śiśriyidhve
    śiśriye śiśriyivahe śiśriyimahe

VAC II SPEAK

[6] **uvāca*** ūcatuḥ ūcuḥ
    uvacitha[1] ūcathuḥ ūca
    uvāca(*) ūciva ūcima

    ūce ūcāte ūcire
    ūciṣe ūcāthe ūcidhve
    ūce ūcivahe ūcimahe

STṚ V/IX OVERTHROW

[7] **tastāra*** *tastaratuḥ* *tastaruḥ*
    tastaritha *tastarathuḥ* *tastara*
    tastāra(*) *tastariva* *tastarima*

    tastare *tastarāte* *tastarire*
    tastariṣe *tastarāthe* *tastaridhve*
    tastare *tastarivahe* *tastarimahe*

[8] **cakāra*** cakratuḥ cakruḥ
    cakartha cakrathuḥ cakra
    cakāra(*) cakṛva cakṛma

    cakre cakrāte cakrire
    cakṛṣe cakrāthe cakṛdhve
    cakre cakṛvahe cakṛmahe

[1]or uvaktha

[9]   **tuṣṭāva***   tuṣṭuvatuḥ   tuṣṭuvuḥ
       tuṣṭotha   tuṣṭuvathuḥ   tuṣṭuva
       tuṣṭā̆va(*)   tuṣṭuva   tuṣṭuma

       tuṣṭuve   tuṣṭuvāte   tuṣṭuvire
       tuṣṭuṣe   tuṣṭuvāthe   tuṣṭudhve
       tuṣṭuve   tuṣṭuvahe   tuṣṭumahe

[10]   **tatāna***   tenatuḥ   tenuḥ
       tenitha[1]   tenathuḥ   tena
       tatā̆na(*)   teniva   tenima

       tene   tenāte   tenire
       teniṣe   tenāthe   tenidhve
       tene   tenivahe   tenimahe

[11]   **dadhau**   dadhatuḥ   dadhuḥ
       dadhātha[2]   dadhathuḥ   dadha
       dadhau   dadhiva   dadhima

       dadhe   dadhāte   dadhire
       dadhiṣe   dadhāthe   dadhidhve
       dadhe   dadhivahe   dadhimahe

[1] or tatantha
[2] or dadhita

Table 19. Irregular conjugations in the reduplicating perfect.

[12]   **āha**   āhatuḥ   āhuḥ
       āttha   āhathuḥ   --
       --   --   --

       --   --   --
       --   --   --
       --   --   --

[13]   *veda*   vidatuḥ   viduḥ
       vettha   vidathuḥ   vida
       veda   vidva   vidma

       --   --   --
       --   --   --
       --   --   --

Table 20. Key to conjugation classes in the reduplicating perfect (active).

I. Final -au; e.g. dadhau, jagau..........[11]
II. Final -a
   A. Initial ā-
      1. āha..........[12]
      2. Other than āha; e.g. āda, ānañja..........[1]
   B. Initial iy- or uv-
      1. Stem vocalic in 1st grade; e.g. iyeṣa, uvoṣa..........[3]
      2. Stem vocalic in 2nd grade; e.g. iyāja, uvāca..........[6]
   C. Initial other than ā-, iy-, or uv-
      1. Stem vocalic in zero grade; e.g. nininda, babhūva..........[1]
      2. Stem vocalic in 1st grade
         a. Stem vocalic -e-, -o-, or -ar-
            (1) veda ....[13]
            (2) cakarta and cakarṣa..........[1]
            (3) Other than the above three verbs; e.g. viveśa, bubodha, sasarja..........[2]
         b. Stem vocalic -a- or -ra-; e.g. caskanda, rarakṣa, papraccha..........[1]
      3. Stem vocalic in 2nd grade
         a. Stem vocalic -āy-
            (1) -āy- preceded by one consonant; e.g. nināya, cikāya..........[4]
            (2) -āy-preceded by two consonants; e.g. śiṣrāya, cikrāya..........[5]
         b. Stem vocalic -āv-
            (1) dadhāva..........[1]
            (2) tuṣṭāva, dudrāva, susrāva, and śuśrāva..........[9]
            (3) Other than the above five verbs; e.g. lulāva, juhāva ....[5]
         c. Stem vocalic -ār-
            (1) jajāra..........[7] or [10]
            (2) cacāra and tatāra..........[10]
            (3) cakāra ('do'), babhāra, vavāra, and sasāra..........[8]
            (4) cakāra ('strew')..........[7]

Table 20. Key to Perfect 143

     (5) -ār- preceded by one consonant, but excluding the above eight verbs; e.g. dadhāra, mamārja..........[4]

     (6) -ār- preceded by two consonants; e.g. tastāra, sasmāra..........[7]

d. Stem vocalic other than -āy-, -āv-, -ār-

     (1) babhrāma..........[4] or [10]

     (2) paphāla and babhāja..........[10]

     (3) cakrāma, cakṣāṇa, cakṣāma, jagāda, jahāsa, tatyāja, dadhvāna, śaśrāma, and sasvāna..........[7]

     (4) cakāṅkṣa, cakhāda, vavāñcha, nanātha, yayāca, rarādha, śaśāsa, and sasādha..........[1]

     (5) The type $C^1aC^1āC^2a$ (where C^1 and C^2 are any two consonants), but excluding those under (4) above (i.e. nanātha to sasādha); e.g. tatāna, papāca, sasāda..........[10]

     (6) Other than the above categories (1) to (5); e.g. vivyādha, suṣvāpa, jagrāha, cakhāna..........[4]

Table 21. Conjugational paradigm for the periphrastic perfect.

Active

3rd.: kalayām āsa/   kalayām āsatuḥ/   kalayām āsuḥ/
     kalayāṃ cakāra   kalayāṃ cakratuḥ   kalayāṃ cakruḥ

2nd.: kalayām āsitha/   kalayām āsathuḥ/   kalayām āsa/
    kalayāṃ cakartha kalayāṃ cakrathuḥ kalayāṃ cakra

1st.: kalayām āsa/   kalayām āsiva/   kalayām āsima/
     kalayāṃ cakāra   kalayāṃ cakṛva   kalayāṃ cakṛma

Middle

3rd.: kalayāṃ cakre   kalayāṃ cakrāte   kalayāṃ cakrire

2nd.: kalayāṃ cakṛṣe   kalayāṃ cakrāthe   kalayāṃ cakṛḍhve

1st.: kalayāṃ cakre   kalayāṃ cakṛvahe   kalayāṃ cakṛmahe

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Table 22. Conjugational paradigms for the aorist.

SiC   VI   SPRINKLE

[1] **asicat**   asicatām   asican
    asicaḥ   asicatam   asicata
    asicam   asicāva   asicāma

    asicata   asicetām   asicanta
    asicathāḥ   asicethām   asicadhvam
    asice   asicāvahi   asicāmahi

DIŚ   VI   SHOW

[2] **adikṣat**   adikṣatām   adikṣan
    adikṣaḥ   adikṣatam   adikṣata
    adikṣam   adikṣāva   adikṣāma

    adikṣata   adikṣātām   adikṣanta
    adikṣathāḥ   adikṣāthām   adikṣadhvam
    adikṣi   adikṣāvahi   adikṣāmahi

NĪ   I   LEAD

[3] *anaiṣīt*[*1]   *anaiṣṭām*[*]   *anaiṣuḥ*[*]
    anaiṣīḥ[*]   *anaiṣṭam*[*]   *anaiṣṭa*[*]
    anaiṣam[*]   *anaiṣva*[*]   *anaiṣma*[*]

    aneṣṭa[2]   *aneṣātām*   *aneṣata*
    aneṣṭhāḥ   *aneṣāthām*   *anedhvam*
    aneṣi   *aneṣvahi*   *aneṣmahi*

KṢIP   VI / IV   DESTROY

[4] *akṣaipsīt*[*]   *akṣaiptām*[*]   *akṣaipsuḥ*[*]
    akṣaipsīḥ[*]   *akṣaiptam*[*]   *akṣaipta*[*]
    akṣaipsam[*]   *akṣaipsva*[*]   *akṣaipsma*[*]

    akṣipta   akṣipsātām   akṣipsata
    akṣipthāḥ   akṣipsāthām   akṣibdhvam
    akṣipsi   akṣipsvahi   akṣipsmahi

[1]Italics with asterisk = stem vocalic in 2nd grade.
[2]Italics without asterisk = stem vocalic in 1st grade.

[5]   *abhāsīt**   *abhāsiṣṭām**   *abhāsiṣuḥ**
       *abhāsīḥ**   *abhāsiṣṭam**   *abhāsiṣṭa**
       *abhāsiṣam**   *abhāsiṣva**   *abhāsiṣma**

       --   --   --
       --   --   --
       --   --   --

[6]   *apāvīt*[1]   *apāviṣṭām**   *apāviṣuḥ**
       *apāvīḥ**   *apāviṣṭam**   *apāviṣṭa**
       *apāviṣam**   *apāviṣva**   *apāviṣma**

       apaviṣṭa   *apaviṣātām*   *apaviṣata*
       apaviṣṭhāḥ   *apaviṣāthām*   *apaviḍhvam*
       apaviṣi   *apaviṣvahi*   *apaviṣmahi*

[7]   *adāt**   *adātām**   *aduḥ**
       *adāḥ**   *adātam**   *adāta**
       *adām**   *adāva**   *adāma**

       adita   adiṣātām   adiṣata
       adithāḥ   adiṣāthām   adiḍhvam
       adiṣi   adiṣvahi   adiṣmahi

[1]Usually in the active of class [6] (-īt class), the stem vocalic is in 1st grade for some verbs and in 2nd grade for others.

Table 23. Irregular conjugations in the aorist.

[8]   *akārṣīt**   *akārṣṭām**   *akārṣuḥ**
      *akārṣīḥ**   *akārṣṭam**   *akārṣṭa**
      *akārṣam**   *akārṣva**   *akārṣma**

      akṛta   akṛṣātām   akṛṣata
      akṛthāḥ   akṛṣāthām   akṛḍhvam
      akṛṣi   akṛṣvahi   akṛṣmahi

[9]   **abhūt**   abhūtām   abhūvan
      abhūḥ   abhūtam   abhūta
      abhūvam   abhūva   abhūma

      --   --   --
      --   --   --
      --   --   --

Table 24. Conjugational paradigm for the precative.

nīyāt	nīyāstām	nīyāsuḥ
nīyāḥ	nīyāstam	nīyāsta
nīyāsam	nīyāsva	nīyāsma
neṣīṣṭa	neṣīyāstām	neṣīran
neṣīṣṭhāḥ	neṣīyāsthām	neṣīḍhvam
neṣīya	neṣīvahi	neṣīmahi

लुट्

Table 25. Conjugational paradigm for the periphrastic future.

netā	netārau	netāraḥ
netāsi	netāsthaḥ	netāstha
netāsmi	netāsvaḥ	netāsmaḥ
netā	netārau	netāraḥ
netāse	netāsāthe	netādhve
netāhe	netāsvahe	netāsmahe

Table 26. Guide to Table 27 and the paradigms.

Cit: Present indicative active/middle ⇒ Tables 16-17 [1]-[25]
 → Present active participle (pp. 60-61) ⇒ Table 6 [12]/[6] [29]/[21] [33]
 → Present middle participle (p. 61) ⇒ Table 6 [1] [17] [32]

Pas: Present indicative passive ⇒ Table 16 [1] Middle
 → Precative active (-yate → -yāt) ⇒ Table 24 Active
 → Absolutive with prefix (-yate → -ya)

Fut: Simple future ⇒ Table 16 [1] Present Indicative
 → Conditional (---syati/---syate → a---syat/a---syata) ⇒ Table 16 [1] Imperfect
 → Precative middle (-syati/-syate → -sīṣṭa) ⇒ Table 24 Middle
 → Future active participle (-syati → -syant-) ⇒ Table 6 [12] [29]/[21] [33]
 → Future middle participle (-syate → -syamāna-) ⇒ Table 6 [1] [17] [32]

Cau: Causative ⇒ Table 16 [1]
 → Causative passive (-ayati → -yate) ⇒ Table 16 [1] Middle
 → Causative future (-ayati → -ayiṣyati) ⇒ Table 16 [1] Present Indicative Active
 → Causative perfect (-ayati → -ayām āsa) ⇒ Table 21 Active
 → Causative infinitive (-ayati → -ayitum)
 → Causative absolutive without prefix (-ayati → -ayitvā)
 → Causative perfect passive participle (-ayati → -ita-) ⇒ Table 6 [1] [17] [32]
 → Causative future passive participle in -nīya- (-ayati → -anīya-) ⇒ Table 6 [1] [17] [32]
 → Causative future passive participle in -ya- (-ayati → -ya-) ⇒ Table 6 [1] [17] [32]
 → Causative future passive participle in -avya- (-ayati → -ayitavya-) ⇒ Table 6 [1] [17] [32]

Des: Desiderative ⇒ Table 16 [1]
   → Desiderative passive (-sati/-sate → -syate) ⇒ Table 16 [1] Middle
   → Desiderative future (-sati/-sate → -siṣyati/-siṣyate) ⇒ Table 16 [1] Present Indicative
   → Desiderative perfect (-sati/-sate → -sām āsa/-sām cakre) ⇒ Table 21
   → Desiderative aorist (---sati/---sate → a---sīt/a---siṣṭa) ⇒ Table 22 [6]
   → Desiderative infinitive (-sati/-sate → -situm)
   → Desiderative perfect passive participle (-sati/-sate → -sita-) ⇒ Table 6 [1] [17] [32]
   fn.: Middle-voice intensive ⇒ Table 16 [1] Middle
      → Intensive passive etc. (p. 59)

Per: Perfect ⇒ Tables 18-19 [1]-[13] & Table 21
   → Perfect active participle in -(i)vas- (pp. 61-62) ⇒ Table 6 [15]/[16] [30]/[31] [33]
   → Perfect middle participle (p. 62) ⇒ Table 6 [1] [17] [32]

Aor: Aorist ⇒ Tables 22-23 [1]-[9]
   fn.: Aorist passive in -i ⇒ Table 22 [6] Middle, except 3rd sing.; endings: -i, -iṣātām, etc.
      → Precative passive (a---i → ---iṣīṣṭa) ⇒ Table 24 Middle
      → Periphrastic future passive (a---i → ---itā) ⇒ Table 25 Middle
      → Simple future passive (a---i → ---iṣyate) ⇒ Table 16 [1] Present Indicative Middle
      → Conditional passive (-i → -iṣyata) ⇒ Table 16 [1] Imperfect Middle

CAo: Causative aorist ⇒ Table 22 [1]

Inf: Infinitive
   → Periphrastic future (-um → -ā) ⇒ Table 25
   → Future passive participle in -avya- (-um → -avya-) ⇒ Table 6 [1] [17] [32]

Abs: Absolutive without prefix

Table 26. Guide to Tables 151

PPP: Perfect passive participle ⇒ Table 6 [1] [17] [32]
→ Perfect active participle in -vat- (-a → -avat) ⇒ Table 6 [13] [21] [33]

FPP: Future passive participle in -nīya- ⇒ Table 6 [1] [17] [32]

FPP: Future passive participle in -ya- ⇒ Table 6 [1] [17] [32]

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Table 27. Principal parts of verbs.

	1 añc-1 'bend'	2 añj-7 'anoint'	3 aṭ-1 'wander'	4 ad-2 'eat'
Cit:	añcati	anakti[4] M	aṭati M	atti[12]
Pas:	a(ñ)cyate[1]	ajyate	aṭyate	adyate[13]
Fut:	añciṣyati	añjiṣyati[5]	aṭiṣyati	atsyati
Cau:	añcayati	añjayati	āṭayati	ādayati
Des:	añciciṣati	añjijiṣati	aṭiṭiṣati[11]	jighatsati
Per:	ānañca	ānañja M[6]	āṭa	āda
Aor:	āñcīt	āñjīt[7]	āṭīt	aghasat
CAo:		āñjijat	āṭitat	ādidat
Inf:	añcitum	añjitum[8] F	aṭitum	attum F
Abs:	añcitvā[2]	añjitvā[9]	aṭitvā	jagdhvā
PPP:	a(ñ)cita-[3]	akta-	aṭita-	jagdha-
FPP:				adanīya-
FPP:		a(ñ)jya-[10]	aṭya-	adya-

	5 an-2 'breathe'	6 arth-10 'ask for'	7 arh-1 'deserve'	8 av-1 'further'
Cit:	aniti	arthayate	arhati	avati
Pas:	anyate	arthyate	arhyate[15]	avyate
Fut:	aniṣyati	arthayiṣyate	arhiṣyati	aviṣyati
Cau:	ānayati		arhayati	āvayati
Des:	aniniṣati	artithayiṣate	arjihiṣati	aviviṣati
Per:	āna	arthayāṃ c	ānarha	āva
Aor:	ānīt[14]	ārtathata	ārhīt	āvīt[17]
CAo:	āninat		arjihat[16]	āvivat
Inf:	anitum	arthayitum	arhitum	avitum
Abs:	ānitvā	arthayitvā	arhitvā	
PPP:	anita-	arthita-	arhita-	avita-
FPP:		arthanīya-	arhaṇīya-	
FPP:	anīya-			

[1] Abs -acya [2] /aktvā [3] /akta-/akna- [4] Pl añjanti [5] /aṅkṣyati
[6] Mid ānaje [7] Pas āñji [8] /aṅktum [9] /a(ṅ)ktvā [10] /aṅgya-
[11] Int aṭāṭyate [12] Pl adanti [13] Abs -jagdhya [14] Pas āni [15] Abs -arghya
[16] /ārhīt; Pas ārhi [17] Pas āvi

Table 27. Parts of Verbs   153

	9 aś-5 'obtain'	10 aś-9 'eat'	11 as-2 'be'	12 as-4 'throw'
Cit:	aśnute [6]	aśnāti	asti [20]	asyati
Pas:	aśyate	aśyate		asyate
Fut:	aśiṣyate[1]	aśiṣyati		asiṣyati
Cau:	āśayati	āśayati		āsayati
Des:	aśiśiṣate	aśiśiṣati		asisiṣati
Per:	ānaśe	āśa	āsa	āsa
Aor:	āṣṭa[2]	āśīt[5]		āsthat[6]
CAo:	āśiśat	āśiśat	*Missing*	āsiṣat
Inf:	aṣṭum[3]	aśitum F	*forms from*	asitum
Abs:	aṣṭvā[4]	aśitvā	*bhū (236)*	as(i)tvā
PPP:	aṣṭa-	aśita-		asta-
FPP:		aśanīya-		asanīya-
FPP:				

	13 ah-1 'say'	14 āp-5 'acquire'	15 ās-2 'sit'	16 ĭ-2/1 'go'
Cit:		āpnoti	āste [21]	eti [14][8]
Pas:		āpyate	āsyate	īyate[9]
Fut:		āpsyati	āsiṣyate	eṣyati
Cau:		āpayati	āsayati	āyayati
Des:		īpsati	āsisiṣate	īyiṣati
Per:	āha [12]	āpa	āsāṃ c	iyāya[10]
Aor:		āpat[7]	āsiṣṭa	aiṣīt
CAo:	*Missing*	āpipat		āyiyat
Inf:	*forms from*	āptum F	āsitum F	etum F
Abs:	*brū (224),*	āptvā	āsitvā	itvā
PPP:	*vac (320),*	āpta-	āsita-	ita-
FPP:	*etc.*	āpanīya-	āsanīya-	
FPP:		āpya-	āsya-	eya-

[1]/akṣyate [2]/āśiṣṭa [3]/aśitum [4]/aśitvā [5]Pas āśi [6]Pas āsi [7]Pas āpi
[8]/ayati. For adhīte (=adhi+i) see p. 206. [9]/Abs -itya [10]/ayām āsa

	17 indh-7 'kindle'	18 iṣ-6 'desire'	19 iṣ-4 'send'	20 īkṣ-1 'see'
Cit:	inddhe	icchati	iṣyati	īkṣate
Pas:	idhyate	iṣyate	iṣyate	īkṣyate
Fut:	indhiṣyate	eṣiṣyati	eṣiṣyati	īkṣiṣyate
Cau:	indhayati	eṣayati	eṣayati	īkṣayati
Des:	indidhiṣate	eṣiṣiṣati	eṣiṣiṣati	īcikṣiṣate
Per:	indhāṃ c	iyeṣa	iyeṣa	`īkṣāṃ c
Aor:	aindhiṣṭa	aiṣīt[1]	aiṣīt	aikṣiṣṭa
CAo:		aiṣiṣat		aicikṣat
Inf:	indhitum	eṣitum[2] F	eṣitum[2] F	īkṣitum F
Abs:	indhitvā	iṣṭvā[3]	iṣṭvā[3]	īkṣitvā
PPP:	iddha-	iṣṭa-	iṣita-	īkṣita-
FPP:		eṣaṇīya-		īkṣaṇīya-
FPP:		eṣya-		

	21 īḍ-2 'praise'	22 īr-2 'move'	23 īś-2 'rule'	24 īṣ-1 'flee'
Cit:	īṭṭe	īrte	īṣṭe	īṣate
Pas:	īḍyate	īryate	īśyate	
Fut:	īḍiṣyate	īriṣyate	īśiṣyate	īṣiṣyate
Cau:	īḍayati	īrayati	īśayati	
Des:	īḍiḍiṣate		īśiśiṣate	
Per:	īḍāṃ c			
Aor:	aiḍiṣṭa	īrāṃ c	īśāṃ c	īṣāṃ c
CAo:	aiḍiḍat	airiṣṭa	aiśiṣṭa	aiṣiṣṭa
Inf:	īḍitum F	airirat	aiśiśat	
Abs:	īḍitvā	īritum	īśitum F	īṣitum
PPP:	īḍita-	īrita-[4]	īśita-	īṣita-
FPP:		īraṇīya-		
FPP:	īḍya-	īrya-		

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[1]Pas aiṣi   [2]/eṣṭum   [3]/eṣitvā   [4]/īrṇa-

Table 27. Parts of Verbs 155

	25 ukṣ-1 'sprinkle'	26 uñch-1/6 'sweep'	27 und-7 'moisten'	28 ubh-9/6 'confine'
Cit:	ukṣati M	uñchati	unatti[2]	ubhnāti[4]
Pas:	ukṣyate	--[1]	udyate	
Fut:	ukṣiṣyati	uñchiṣyati	undiṣyati	u(m)bhiṣyati[5]
Cau:	ukṣayati	uñchayati	undayati	
Des:	ucikṣiṣati	uñcicchiṣati	undidiṣati	
Per:	ukṣām āsa	uñchām āsa	undām āsa	ubobha[6]
Aor:	aukṣīt	auñchīt	aundīt	au(m)bhīt
CAo:		auñcicchat	aundidat	
Inf:	ukṣitum	uñchitum	unditum	u(m)bhitum
Abs:				
PPP:	ukṣita-	uñchita-	utta-[3]	ubdha-[7]
FPP:				
FPP:				

	29 uṣ-1 'burn'	30 ūh-1 'remove'	31 ṛ-1/3/5 'move'	32 ṛc-6 'praise'
Cit:	oṣati	ūhati M	ṛcchati[11]	ṛcati
Pas:	uṣyate	ūhyate	aryate	ṛcyate[13]
Fut:	oṣiṣyati	ūhiṣyate	ariṣyati	arciṣyati
Cau:	oṣayati	ūhayati	arpayati	arcayati
Des:	oṣiṣiṣati		aririṣati	arciciṣati
Per:	uvoṣa[8]	ūhām ā/c	āra	ānarca
Aor:	auṣīt	auhīt[10] M	ārat[12]	ārcīt
CAo:		aujihat	ārpayat	
Inf:	oṣitum	ūhitum F	artum	arcitum
Abs:	oṣitvā	ūhitvā	ṛtvā	arcitvā
PPP:	uṣita-[9]	ūhita-	ṛta-	arcita-
FPP:		ūhaniya-		arcanīya-
FPP:		ūhya-	arya-	arcya-

[1]Abs -uñchya [2]Pl undanti [3]/unna- [4]u(m)bhati [5]/obhiṣyati
[6]/umbhām āsa [7]/u(m)bhita- [8]/oṣām āsa [9]/uṣṭa-/oṣita-
[10]Pas auhi [11]/iyarti/ṛṇoti [12]/ārṣīt; Pas āri [13]Abs -arcya

	33 rj-1 'obtain'	34 ṛdh-5/4 'thrive'	35 ṛṣ-6 'push'	36 edh-1 'thrive'
Cit:	arjati M	ṛdhnoti[2]	ṛṣati	edhate
Pas:	ṛjyate	ṛdhyate		edhyate
Fut:	arjiṣyate	ardhiṣyati	arṣiṣyati	edhiṣyate
Cau:	arjayati	ardhayati	arṣayati	edhayati
Des:	arjijiṣate	ardidhiṣati	arṣiṣiṣati	edidhiṣate
Per:	ānṛje	ānardha	ānarṣa	edhāṃ c
Aor:	ārjiṣṭa	ārdhīt	ārṣīt	aidhiṣṭa
CAo:	ārjijat			aididhat
Inf:	arjitum	ardhitum	arṣitum	edhitum
Abs:		ardhitvā[3]	arṣitvā	edhitvā
PPP:	ṛjita-[1]	ṛddha-	ṛṣṭa-	edhita-
FPP:	arjanīya-			
FPP:		ardhya-		

	37 kath-10 'tell'	38 kamp-1 'tremble'	39 kal-10 'drive'	40 kal-10 'count'
Cit:	kathayati M	kampate A	kālayati M	kalayati M
Pas:	kathyate[4]	kampyate	kālyate	
Fut:	kathayiṣyati[5]	kampiṣyate	kalayiṣyati	kalayiṣyati
Cau:	kāthayati	kampayati		kālayati
Des:	cakathayiṣati	cikampiṣate	cikālayiṣati	cikalayiṣati M
Per:	kathayāṃ ā	cakampe	kālayām āsa	kalayām āsa/c
Aor:	acīkathat	akampiṣṭa	acīkalat[5] M	acakalat M
CAo:		acakampat		
Inf:	kathayitum	kampitum		kalayitum
Abs:	kathayitvā	kampitvā		
PPP:	kathita-	kampita-		
FPP:	kathanīya-	kampanīya-	kālita-	kalita-
FPP:		kampya-		kalanīya-

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[1]/arjita- [2]/ṛdhyati [3]/ṛddhvā [4]Abs -kathayya [5]Pas akāli

Table 27. Parts of Verbs 157

	41 kas-1 'move'	42 kāṅkṣ-1 'desire'	43 kāś-1/4 'shine'	44 kup-4 'be angry'
Cit:	kasati	kāṅkṣati	kāś(y)ate	kupyati
Pas:	kasyate	kāṅkṣyate	kāśyate	kupyate
Fut:	kasiṣyati	kāṅkṣiṣyati	kāśiṣyate	kopiṣyati
Cau:	kāsayati	kāṅkṣayati	kāśayati	kopayati
Des:	cikasiṣati	cikāṅkṣiṣati	cikāśiṣate	cukopiṣati
Per:	cakāsa	cakāṅkṣa	cakāśe	cukopa
Aor:	akāsīt	akāṅkṣīt	akāśiṣṭa	akupat
CAo:	acīkasat			
Inf:	kasitum	kāṅkṣitum F	kāśitum	kupitum[1]
Abs:		kāṅkṣitvā	kāśitvā	kupitvā
PPP:	kas(i)ta-	kāṅkṣita-	kāśita-	kupita-
FPP:	kāsanīya-	kāṅkṣaṇīya-	kāśanīya-	
FPP:				kopya-

	45 kṛ-8 'do'	46 kṛt-6 'cut'	47 kṛś-4 'grow lean'	48 kṛṣ-1/6 'pull'
Cit:	karoti [15]	kṛntati	kṛśyati	karṣati[9]
Pas:	kriyate[2]	kṛtyate		kṛṣyate
Fut:	kariṣyati[3]	kartiṣyati[5]	karśiṣyati	karkṣyati[10]
Cau:	kārayati	kartayati	karśayati	karṣayati
Des:	cikīrṣati	cikartiṣati		cikṛkṣati
Per:	cakāra [8]	cakarta	cakarśa	cakarṣa
Aor:	akārṣīt[4] [8]	akṛtat[6]	akṛśat	akārkṣīt[11]
CAo:	acīkarat	acakartat		acīkṛṣat
Inf:	kartum	kartitum[7]	karśitum	karṣṭum F[12]
Abs:	kṛtvā	kartitvā	kṛśitvā[8]	kṛṣṭvā
PPP:	kṛta-	kṛtta-	kṛśita-	kṛṣṭa-
FPP:	karaṇīya-			karṣaṇīya-
FPP:	kārya-	kartya-		kṛṣya-

[1]/kopitum [2]Abs -kṛtya [3]Prec Mid kṛṣīṣṭa [4]Pas akāri [5]/kartsyati
[6]/akartīt; Pas akarti [7]FPP karttavya- [8]/karśitvā [9]/kṛṣati 'plough'
[10]/krakṣyati [11]/akrākṣīt/akṛkṣat [12]/kraṣṭum

	49 kṛ-6 'strew'	50 klp-1 'be able'	51 kram-1/4 'step'	52 krī-9 'buy'
Cit:	kirati	kalpate	krām(y)ati[3]	krīṇāti M
Pas:	kīryate		kramyate	krīyate
Fut:	kariṣyati	kalp(i)ṣyate	kramiṣyati[4]	kreṣyati M
Cau:	kārayati	kalpayati	krămayati	krāpayati
Des:	cikariṣati	cikalpiṣate	cikramiṣati[5]	cikrīṣati M
Per:	cakāra [7]	caklpe	cakrāma M	cikăya M
Aor:	akārīt	aklpat[1]	akramīt[6]	akraiṣīt[9] M
CAo:		acīklpat	acikramat	acikrapat
Inf:	karītum	kalp(i)tum F	kramitum[7] F	kretum F
Abs:	kīrtvā	klptvā[2]	krăntvā[8]	krītvā
PPP:	kīrṇa-	klpta-	krānta-	krīta-
FPP:		kalpanīya-	kramaṇīya-	krayaṇīya-
FPP:	kīrya-	kalpya-	kramya-	krey(y)a-

	53 krīḍ-1 'play'	54 krudh-4 'be angry'	55 kruś-1 'cry out'	56 kliś-9 'suffer'
Cit:	krīḍati M	krudhyati	krośati	kliśnāti
Pas:	krīḍyate	krudhyate	kruśyate	kliśyate
Fut:	krīḍiṣyati	krotsyati	krokṣyati	kleśiṣyati[12]
Cau:	krīḍayati	krodhayati	krośayati	kleśayati
Des:	cikrīḍiṣati	cukrutsati	cukrukṣati	cikliśiṣati
Per:	cikrīḍa	cukrodha	cukrośa	cikleśa
Aor:	akrīḍīt	akrudhat[10]	akrukṣat[11]	akleśīt[13]
CAo:	acikrīḍat	acukrudhat	acukruśat	
Inf:	krīḍitum	kroddhum	kroṣṭum F	kleśitum[14]
Abs:	krīḍitvā	kruddhvā	kruṣṭvā	kliśitvā[15]
PPP:	krīḍita-	kruddha-	kruṣṭa-	kliśita-[16]
FPP:		krodhanīya-		
FPP:				

[1]Mid aklpta/aklpiṣta [2]/kalpitvā [3]Mid kramate [4]Mid kramsyate
[5]Int caṅkramyate [6]Mid akramsta [7]/krāntum [8]/kramitvā
[9]Pas akrāyi [10]Pas akrodhi [11]Pas akrośi [12]/klekṣyati [13]/aklikṣat
[14]/kleṣtum [15]/kliṣṭvā [16]/kliṣṭa-

Table 27. Parts of Verbs 159

	57 kṣaṇ-8 'wound'	58 kṣam-1/4 'endure'	59 kṣar-1 'flow'	60 kṣal-10 'wash'
Cit:	kṣaṇoti M	kṣamati[3] M	kṣarati M	kṣālayati
Pas:	kṣaṇyate	kṣamyate		kṣālyate
Fut:	kṣaṇiṣyati	kṣaṃsyati[4] M	kṣariṣyati	kṣālayiṣyati
Cau:	kṣāṇayati	kṣamayati[5]	kṣārayati	
Des:	cikṣaṇiṣati	cikṣaṃsati M	cikṣariṣati	cikṣālayiṣati
Per:	cakṣāṇa M	cakṣāma M	cakṣāra	kṣālayām āsa
Aor:	akṣaṇīt[1]	akṣamat[6]	akṣārīt	acikṣalat
CAo:		acikṣamat		
Inf:	kṣantum[2]	kṣantum[7] F	kṣaritum	kṣālayitum
Abs:	kṣa(ṇi)tvā	kṣāntvā[8]		kṣālayitvā
PPP:	kṣata-	kṣānta-[9]	kṣarita-	kṣālita-
FPP:		kṣamaṇīya-		
FPP:		kṣāmya-		kṣālya-

	61 kṣi-5/9 'destroy'	62 kṣip-6/4 'throw'	63 kṣud-7 'shatter'	64 kṣudh-4 'hunger'
Cit:	kṣiṇoti[10]	kṣip(y)ati M	kṣuṇatti[14] M	kṣudhyati
Pas:	kṣīyate	kṣipyate	kṣudyate	kṣudhyate
Fut:	kṣeṣyati	kṣepsyati	kṣotsyati[15]	kṣotsyati
Cau:	kṣapayati[11]	kṣepayati	kṣodayati	kṣodhayati
Des:	cikṣīṣati	cikṣipsati	cukṣutsati	cukṣutsati
Per:	cikṣāya	cikṣepa M	cukṣoda M	cukṣodha
Aor:	akṣaiṣīt	akṣaipsīt[13] M	akṣudat[16]	akṣudhat[18]
CAo:	acikṣayat	acikṣipat		acukṣudhat
Inf:	kṣetum	kṣeptum F	kṣodum[17]	kṣodhitum[19]
Abs:	kṣitvā	kṣiptvā	kṣutvā	kṣudhitvā[20]
PPP:	kṣita-[12]	kṣipta-	kṣuṇṇa-	kṣudhita-
FPP:				
FPP:	kṣay(y)a-	kṣepya-	kṣodya-	

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[1]Mid akṣaṇiṣṭa/akṣata   [2]/kṣaṇitum   [3]/kṣāmyati   [4]/kṣamiṣyati
[5]Mid kṣāmayate   [6]Mid akṣamiṣṭa/akṣaṃsta   [7]/kṣamitum F
[8]/kṣamitvā   [9]/kṣamita-   [10]/kṣiṇāti/kṣayati   [11]/kṣāyayati   [12]/kṣīṇa-
[13]Pas akṣepi   [14]Pl kṣundanti   [15]Prec Mid kṣutsīṣṭa   [16]/akṣautsīt;
Mid akṣutta   [17]Peri Fut kṣottā   [18]Pas akṣodhi   [19]Peri Fut kṣoddhā
[20]/kṣodhitvā

	65 khaṇḍ-10 'break'	66 khan-1 'dig'	67 khād-1 'eat'	68 khid-6/7 'afflict'
Cit:	khaṇḍayati	khanati M	khādati M	khindati[3]
Pas:		khanyate[1]	khādyate	khidyate
Fut:		khaniṣyati	khādiṣyati	khetsyati
Cau:		khānayati	khādayati	khedayati
Des:	cikhaṇḍayiṣati	cikhaniṣati	cikhādiṣati	cikhitsati
Per:		cakhāna M	cakhāda	cikheda M
Aor:	acakhaṇḍat	akhānīt M	akhādīt	akhaitsīt M
CAo:				
Inf:		khanitum	khāditum F	khettum[4]
Abs:		khātvā[2]	khāditvā	khittvā
PPP:	khaṇḍita-	khāta-	khādita-	khinna-
FPP:		khananīya-	khādanīya-	
FPP:		khānya-	khādya-	

	69 khyā-2 'be known'	70 gaṇ-10 'count'	71 gad-1 'speak'	72 gam-1 'go'
Cit:	khyāti	gaṇayati M	gadati	gacchati M
Pas:	khyāyate	gaṇyate[6]	gadyate	gamyate[8]
Fut:	khyāsyati	gaṇayiṣyati	gadiṣyati	gamiṣyati
Cau:	khyāpayati		gādayati	gamayati
Des:	cikhyāsati	jigaṇayiṣati	jigadiṣati	jigamiṣati
Per:	cakhyau M	gaṇayām ā/c	jagāda	jagāma
Aor:	akhyat[5]	ajīgaṇat[7] M	agādīt	agamat[9]
CAo:			ajīgadat	ajīgamat
Inf:	khyātum F	gaṇayitum	gaditum	gantum F
Abs:	khyātvā	gaṇayitvā	gaditvā	gatvā
PPP:	khyāta-	gaṇita-	gadita-	gata-
FPP:		gaṇanīya-		gamanīya-
FPP:	kheya-		gadya-	gamya-

[1]/khāyate [2]/khanitvā [3]Mid khidyate/khintte [4]FPP kheditavya-
[5]Pas akhyāyi [6]Abs -gaṇayya [7]/ajāgaṇat [8]Abs -gamya/-gatya
[9]Pas agāmi

Table 27. Parts of Verbs 161

	73 garj-1 'roar'	74 garh-1 'blame'	75 gal-1 'fall'	76 gā-2 'go'
Cit:	garjati	garhate A	galati	gāti[3] M
Pas:	garjyate	garhyate	galyate	gāyate
Fut:	garjiṣyati	garhiṣyate	galiṣyati	gāsyate
Cau:	garjayati	garhayati	gālayati	gāpayati
Des:	jigarjiṣati	jigarhiṣate	jigaliṣati	jigāsati
Per:	jagarja	jagarhe A[1]	jagāla	jage
Aor:	agarjīt	agarhiṣṭa	agālīt[2]	agāt[4]
CAo:		ajagarhat	ajīgalat	ajīgapat
Inf:	garjitum	garhitum F	galitum	gātum
Abs:	garjitvā	garhitvā		
PPP:	garjita-	garhita-	galita-	
FPP:		garhanīya-		
FPP:		garhya-		

	77 gāh-1 'plunge'	78 gu-1 'proclaim'	79 gup-1 'guard'	80 guh-1 'conceal'
Cit:	gāhate A	gavate	gopāyati	gūhati M
Pas:	gāhyate		gupyate	guhyate
Fut:	gāhiṣyate[5]	goṣyate	gopiṣyati[10]	gūhiṣyati[12]
Cau:	gāhayati	gāvayati	gopayati	gūhayati
Des:	jigāhiṣate	jugūṣate	jugopiṣati M	jughukṣati
Per:	jagāhe	juguve	jugopa	jugūha[13]
Aor:	agāhiṣṭa[6]	agoṣṭa	agaupsīt	agūhīt[14] M
CAo:	ajīgahat	ajagavat	ajūgupat	ajūguhat
Inf:	gāhitum[7]	gotum	gop(i)tum F	godhum F
Abs:	gāhitvā[8]		guptvā[11]	gūḍhvā
PPP:	gāhita-[9]		gup(i)ta-	gūḍha-
FPP:	gāhanīya-		gopanīya-	
FPP:	gāhya-		gopya-	guhya-

[1]Act jagarha [2]Pas agāli [3]/jigāti; Mid gate [4]Mid agāsta; Pas agāyi
[5]/ghākṣyate [6]/agādha [7]/gādhum [8]/gādhvā [9]/gādha-
[10]/gopsyati [11]/gopitvā [12]/ghokṣyati M [13]Mid juguhe
[14]/aghukṣat M

	81 grdh-4 'covet'	82 gr̄-6 'swallow'	83 gr̄-9 'invoke'	84 gai-1 'sing'
Cit:	grdhyati	girati[2] M	grṇāti M	gāyati
Pas:		gīryate	--[4]	gīyate[5]
Fut:	gardhiṣyati	gariṣyati	gariṣyati	gāsyati
Cau:	gardhayati	gārayati	gārayati	gāpayati
Des:	jigardhiṣati	jigariṣati	jigariṣati	jigāsati
Per:	jagardha	jagāra	jagāra	jagau
Aor:	agrdhat	agārīt[3]	agārīt	agāsīt[6]
CAo:	ajīgardhat		ajīgarat	ajīgapat
Inf:	gardhitum	garītum	garītum	gātum F
Abs:	gardhitvā[1]			gītvā
PPP:	grddha-	gīrṇa-	gīrṇa-	gīta-
FPP:				gānīya-
FPP:	grdhya-			geya-

	85 gopā-1 'guard'	86 granth-9/1 'compose'	87 gras-1 'swallow'	88 grah-9 'seize'
Cit:	gopāyati	grathnāti[7]	grasati M	grhṇāti M
Pas:	gopāyyate	grathyate	grasyate	grhyate
Fut:	gopāyiṣyati	granthiṣyati	grasiṣyate	grahīṣyati
Cau:	gopāyayati	granthayati	grāsayati	grāhayati
Des:	jugopāyiṣati	jigranthiṣati	jigrasiṣate	jighrkṣati
Per:	gopāyām āsa	jagrantha	jagrase	jagrāha M
Aor:	agopāyīt	agranthīt[8]	agrasīt M	agrahīt[10]
CAo:		ajagranthat		ajigrahat
Inf:	gopāyitum	granthitum[9]	grasitum	grahītum
Abs:	gopāyitvā	gra(n)thitvā	gras(i)tvā	grhītvā
PPP:	gopāyita-	grathita-	grasta-	grhīta-
FPP:	gopanīya-	granthanīya-		grahaṇīya-
FPP:		grathya-	grasya-	grāhya-

[1]/grddhvā   [2]/gilati, and similarly throughout   [3]Pas agāri
[4]Abs -gīrya   [5]Abs -gāya; Prec Act geyāt   [6]Pas agāyi   [7]/granthati
[8]Pas agranthi   [9]FPP grathitavya-   [10]Mid agrahīṣṭa; Pas agrāhi

Table 27. Parts of Verbs 163

	89 ghuṣ-1 'sound'	90 ghṛ-1/3 'sprinkle'	91 ghrā-1 'smell'	92 cakṣ-2 'tell'
Cit:	ghoṣati	gharati[3]	jighrati	caṣṭe[7]
Pas:	ghuṣyate		ghrāyate[4]	cakṣyate
Fut:	ghoṣiṣyati	ghariṣyate	ghrāsyati	--[8]
Cau:	ghoṣayati	ghārayati	ghrāpayati	cakṣayati
Des:	jughoṣiṣati		jighrāsati	
Per:	jughoṣa	jaghāra	jaghrau	cacakṣe[9]
Aor:	aghoṣīt[1]	aghār(ṣ)īt	aghrāt[5]	
CAo:	ajūghuṣat	ajīgharat	ajighrapat	
Inf:	ghoṣitum	ghartum	ghrātum F	caṣṭum
Abs:			jighritvā	
PPP:	ghuṣita-[2]	ghṛta-	ghrāta-[6]	
FPP:	ghoṣaṇīya-			
FPP:	ghuṣya-		ghreya-	cakṣya-

	93 cam-1 'sip'	94 car-1 'go'	95 carv-1 'chew'	96 cal-1 'move'
Cit:	camati[10]	carati	carvati	calati
Pas:	--[11]	caryate	carvyate	calyate
Fut:	camiṣyati	cariṣyati		caliṣyati
Cau:	cāmayati	cārayati	carvayati	cālayati
Des:	cicamiṣati	cicar(i)ṣati		cicaliṣati
Per:	cacāma	cacāra	cacarva	cacāla
Aor:	acamīt[12]	acārīt[13]	acarvīt	acālīt
CAo:	acīcamat	acīcarat	acacarvat	acīcalat
Inf:	camitum	car(i)tum F	carvitum	calitum F
Abs:		car(i)tvā		calitvā
PPP:	cānta-	carita-	cūrṇa-	calita-
FPP:		cāraṇīya-		
FPP:		cārya-	carvya-	cālya-

[1]/aghuṣat [2]/ghuṣṭa-/ghoṣita- [3]/jigharti [7] [4]Prec Act
ghrāyāt/ghreyāt [5]/aghrāsīt; Pas aghrāyi [6]/ghrāṇa- [7]Pl cakṣate
[8]This and other missing forms from khyā (69). [9]/cakṣau M [10]All
forms only with prefix ā-. [11]Abs -camya [12]Pas acami [13]Pas acāri

	97 ci-5 'gather'	98 cit-1 'consider'	99 cint-10 'think'	100 cud-10 'impel'
Cit:	cinoti M	cetati	cintayati M	codayati M
Pas:	cīyate[1]	cityate	cintyate	codyate
Fut:	ceṣyati M	cetiṣyati	cintayiṣyati	codayiṣyati
Cau:	cāyayati	cetayati		
Des:	cicīṣati M	cicetiṣati		cucodayiṣati
Per:	cikāya[2] M	ciceta	cintayām ā/c	codayām ā/c
Aor:	acaiṣīt[3] M	acetīt	acīcintat[6] M	acūcudat
CAo:		acīcitat		
Inf:	cetum[4]	cetitum	cintayitum F	codayitum F
Abs:	citvā	cetitvā[5]	cintayitvā	
PPP:	cita-	citta-	cintita-	codita-
FPP:	cayanīya-		cintanīya-	codanīya-
FPP:	ceya-	cetya-	cintya-	codya-

	101 cur-10 'steal'	102 cṛt-6 'fasten'	103 ceṣṭ-1 'act'	104 cyu-1 'fall'
Cit:	corayati M	cṛ(n)tati	ceṣṭati M	cyavate A
Pas:	coryate	cṛtyate	ceṣṭyate	
Fut:	corayiṣyati		ceṣṭiṣyate	cyoṣyate
Cau:		cartayati	ceṣṭayati	cyāvayati
Des:	cucorayiṣati	cicartiṣati	ciceṣṭiṣate	cucyūṣate
Per:	corayām ā/c	cacarta	ciceṣṭa M	cucyuve
Aor:	acūcurat[7]	acartīt	aceṣṭīt M	acyoṣṭa
CAo:			aciceṣṭat	
Inf:	corayitum F	cartitum	ceṣṭitum F	cyavitum[8]
Abs:	corayitvā		ceṣṭitvā	
PPP:	corita-	cṛtta-	ceṣṭita-	cyuta-
FPP:	coranīya-			
FPP:	corya-			

[1] Abs -cīya/-citya [2] /cicāya M [3] Pas acāyi [4] FPP cayitavya- [5] /cititvā
[6] Pas acinti [7] Pas acori [8] Peri Fut cyotā

Table 27. Parts of Verbs 165

	105 chad-10 'cover'	106 chid-7 'cut'	107 jan-4 'be born'	108 jalp-1 'murmur'
Cit:	chādayati M	chinatti[2] M	jāyate	jalpati
Pas:	chādyate	chidyate	janyate	jalpyate
Fut:	chādayiṣyati	chetsyati M	janiṣyate	jalpiṣyati
Cau:		chedayati	janayati	jalpayati
Des:	cicchādayiṣati	cicchitsati M	jijaniṣate	jijalpiṣati
Per:	chādayām ā/c	ciccheda M	jajñe	jajalpa
Aor:	acicchadat M	acchidat[3]	ajaniṣṭa	ajalpīt
CAo:		acicchidat	ajījanat	
Inf:	chādayitum F	chettum F	janitum F	jalpitum
Abs:	chādayitvā	chittvā	janitvā	jalpitvā
PPP:	chādita-[1]	chinna-	jāta-	jalpita-
FPP:		chedanīya-		
FPP:	chādya-	chedya-	janya-	jalpya-

	109 jāgṛ-2 'wake'	110 ji-1 'conquer'	111 jinv-1 'hasten'	112 jīv-1 'live'
Cit:	jāgarti [7]	jayati M	jinvati	jīvati M
Pas:	jāgaryate	jīyate[7]		jīvyate
Fut:	jāgariṣyati	jeṣyati[8] M	jinviṣyati	jīviṣyati M
Cau:	jāgarayati	jāpayati	jinvayati	jīvayati
Des:	jijāgariṣati	jigīṣati[9]		jijīviṣati
Per:	jajāgāra[4]	jigāya	jijinva	jijīva M
Aor:	ajāgarīt[5]	ajaiṣīt M	ajinvīt	ajīvīt
CAo:		ajījapat		ajījivat
Inf:	jāgaritum[6]	jetum F	jinvitum	jīvitum F
Abs:		jitvā		jīvitvā
PPP:	jāgarita-	jita-	jinvita-	jīvita-
FPP:				jīvanīya-
FPP:		jeya-		jīvya-

[1]/channa- [2]Pl chindanti [3]/acchaitsīt M [4]/jāgārām āsa
[5]Pas ajāgāri [6]FPP jāgārtavya- [7]Abs -jitya [8]/jayiṣyati [9]Int jejīyate

	113 juṣ-6	114 jr̄-4	115 jñā-9	116 jyā-9
	'relish'	'decay'	'know'	'overpower'
Cit:	juṣate A	jīryati M	jānāti M	jināti
Pas:	juṣyate	jīryate	jñāyate	jīyate[3]
Fut:	joṣiṣyate	jariṣyati	jñāsyati	jyāsyati
Cau:	joṣayati	jarayati	jñāpayati	jyāpayati
Des:	jujoṣiṣate	jijīrṣati	jijñāsati	jijyāsati
Per:	jujuṣe	jajāra	jajñau M	jijyau
Aor:	ajoṣiṣta	ajārīt[1]	ajñāsīt[2]	ajyāsīt[4]
CAo:	ajūjuṣat		ajijñapat	
Inf:	joṣitum	jarītum	jñātum F	jyātum
Abs:		jaritvā	jñātvā	jītvā
PPP:	juṣṭa-	jīrṇa-	jñāta-	jīna-[5]
FPP:				
FPP:	joṣya-		jñeya-	

	117 jval-1	118 ḍhauk-1	119 takṣ-1/5	120 taḍ-10
	'blaze'	'approach'	'hew'	'hit'
Cit:	jvalati M	ḍhaukate	takṣati[6] M	tāḍayati M
Pas:	jvalyate	ḍhaukyate	takṣyate	tāḍyate
Fut:	jvaliṣyati	ḍhaukiṣyate	takṣ(iṣ)yati	tāḍayiṣyati
Cau:	jvālayati	ḍhaukayati	takṣayati	
Des:	jijvaliṣati	dudhaukiṣate	titakṣ(iṣ)ati	
Per:	jajvāla	dudhauke	tatakṣa	tāḍayām ā/c
Aor:	ajvālīt	adhaukiṣṭa	atakṣīt	atītaḍat M
CAo:		adudhaukat	atatakṣat	
Inf:	jvalitum	ḍhaukitum	takṣitum	tāḍayitum
Abs:			takṣitvā[7]	tāḍayitvā
PPP:	jvalita-	ḍhaukita-	taṣṭa-	tāḍita-
FPP:				tāḍanīya-
FPP:			takṣya-	tāḍya-

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[1]/ajarat [2]Mid ajñāsta; Pas ajñāyi [3]Abs -jyāya [4]Pas ajyāyi [5]/jīta-
[6]/takṣnoti [7]/taṣṭvā

Table 27. Parts of Verbs 167

	121 tan-8 'stretch'	122 tap-1 'burn'	123 tam-4 'faint'	124 tark-10 'infer'
Cit:	tanoti M	tapati M	tāmyati	tarkayati
Pas:	tanyate[1]	tapyate		tarkyate
Fut:	taniṣyati[2]	tapsyati[4]	tamiṣyati	tarkayiṣyati
Cau:	tānayati	tāpayati	tamayati	
Des:	titaniṣati	titapsati		
Per:	tatāna M	tatāpa M	tatāma	tarkayām ā/c
Aor:	atānīt[3] M	atāpsīt M	atamat[5]	atatarkat M
CAo:	atītanat	atītapat		
Inf:	tan(i)tum	taptum F	tamitum	tarkayitum
Abs:	ta(ni)tvā	taptvā	tamitvā[6]	tarkayitvā
PPP:	tata-	tap(i)ta-	tānta-	tarkita-
FPP:				tarkaṇīya-
FPP:	tanya-	tapya-		

	125 tij-10 'sharpen'	126 tud-6 'hit'	127 tur-6/3 'hasten'	128 tul-10 'weigh'
Cit:	tejayati	tudati M	turati[9] M	tolayati M
Pas:		tudyate		tolyate
Fut:		totsyate		tolayiṣyati
Cau:		todayati		
Des:		tututsati		
Per:	tejayām āsa	tutoda M		tolayām ā/c
Aor:	atītijat M	atautsīt[7] M	atorīt	atūtulat M
CAo:		atūtudat		
Inf:	tejayitum	toditum[8]	toritum	tolayitum
Abs:		tuttvā		tolayitvā
PPP:	tejita-	tunna-	tūrṇa-	tolita-
FPP:				
FPP:		todya-	turya-	tulya-

[1]/tāyate; Abs -tatya/-tāya [2]Mid taṃsyate [3]Pas atāni [4]/tapiṣyati
[5]Pas atāmi [6]/tantvā [7]Pas atodi [8]Peri Fut tottā [9]/tutorti

	129 tuṣ-4 'be satisfied'	130 tṛd-7 'split'	131 tṛp-4 'be satisfied'	132 tṛṣ-4 'thirst'
Cit:	tuṣyati	tṛṇatti[2] M	tṛpyati	tṛṣyati
Pas:	tuṣyate	tṛdyate	tṛpyate	--[9]
Fut:	tokṣyati	tardiṣyati[3]	tarpiṣyati[6]	tarṣiṣyati
Cau:	toṣayati	tardayati	tarpayati	tarṣayati
Des:	tutukṣati	titardiṣati	titarpiṣati	titarṣiṣati
Per:	tutoṣa	tatarda M	tatarpa	tatarṣa
Aor:	atuṣat[1]	atṛdat[4]	atṛpat[7]	atṛṣat
CAo:	atūtuṣat		atatarpat	atītṛṣat
Inf:	toṣṭum F	tarditum	tarp(i)tum[8]	tarṣitum
Abs:	tuṣṭvā	tarditvā[5]	tṛptvā	tṛṣitvā[10]
PPP:	tuṣṭa-	tṛṇṇa-	tṛpta-	tṛṣṭa-
FPP:	toṣaṇīya-		tarpaṇīya-	
FPP:	toṣya-			

	133 tṝ-1 'cross over'	134 tyaj-1 'leave'	135 tras-1/4 'tremble'	136 trā-2[15] 'rescue'
Cit:	tarati	tyajati	tras(y)ati	trāti[16]
Pas:	tīryate	tyajyate	trasyate	trāyate
Fut:	tariṣyati	tyakṣyati[12]	trasiṣyati	trāsyate
Cau:	tārayati	tyājayati	trāsayati	trāpayati
Des:	titīrṣati	tityakṣati	titrasiṣati	titrāsate
Per:	tatāra	tatyāja	tatrāsa	tatre
Aor:	atār(s)īt[11]	atyākṣīt[13]	atrāsīt[14] [6]	atrāsta[17]
CAo:	atītarat	atityajat	atitrasat	atitrapat
Inf:	tar(ĭ)tum F	tyaktum F	trasitum	trātum F
Abs:	tīrtvā	tyaktvā	trasitvā	trātvā
PPP:	tīrṇa-	tyakta-	trasta-	trāta-[18]
FPP:	tăraṇīya-		trasanīya-	
FPP:	tărya-	tyajya-		

[1] Pas atoṣi [2] Pl tṛndanti [3] /tartsyati [4] /atardīt [5] /tṛtvā
[6] /tarpsyati/trapsyati [7] /atarpīt/atrāpsīt/atārpsīt [8] /traptum
[9] Prec Act tṛṣyāt [10] /tarṣitvā [11] Pas atāri [12] /tyajiṣyati [13] Pas atyāji
[14] Pas atrāsi [15] /trai-4 [16] Mid trāyate [17] Pas atrāyi [18] /trāṇa-

Table 27. Parts of Verbs 169

	137 tvar-1 'hasten'	138 da(ṃ)ś-1 'bite'	139 dakṣ-1 'be able'	140 daṇḍ-10 'punish'
Cit:	tvarate A	da(ṃ)śati	dakṣati M	daṇḍayati M
Pas:	tvaryate	daśyate		daṇḍyate
Fut:	tvariṣyate	daṅkṣyati	dakṣiṣyate	daṇḍayiṣyati
Cau:	tvārayati	daṃśayati	dakṣayati	
Des:	titvariṣate	dida(ṅ)kṣati		
Per:	tatvare	dadaṃśa	dadakṣe	daṇḍayām ā/c
Aor:	atvariṣṭa	adāṅkṣīt² [3]	adakṣiṣṭa	adadaṇḍat M
CAo:	atatvarat		adadakṣat	
Inf:	tvaritum	daṃṣṭum	dakṣitum	daṇḍayitum
Abs:	tvaritvā	da(ṃ)ṣṭvā		daṇḍayitvā
PPP:	tvarita-¹	daṣṭa-		daṇḍita-
FPP:	tvaraṇīya-			daṇḍanīya-
FPP:				

	141 dam-4 'tame'	142 dambh-1⁶ 'deceive'	143 day-1 'pity'	144 das-4 'lack'
Cit:	dāmyati	dabhati⁷	dayate	dasyati
Pas:	damyate	dabhyate		
Fut:	damiṣyati	dambhiṣyati	dayiṣyate	dāsiṣyati
Cau:	damayati	dambhayati		dāsayati
Des:	didamiṣati	didambhiṣati	didayiṣate	
Per:	dadāma	dadambha⁸	dayāṃ c	dadāsa
Aor:	adamīt³	adabhat⁹	adayiṣṭa	adasat
CAo:	adīdamat	adadambhat		
Inf:	damitum	dambhitum¹⁰	dayitum	dāsitum
Abs:	damitvā⁴	dambhitvā¹¹		
PPP:	damita-⁵	dabdha-	dayita-	dasta-
FPP:				
FPP:	damya-	dābhya-		dasya-

¹/tūrṇa- ²Pas adaṃśi ³/adamat; Pas adāmi ⁴/dāntvā ⁵/danta-
⁶/-5 ⁷/dabhnoti ⁸/dadābha ⁹/adambhīt ¹⁰/dabdhum
¹¹/dabdhvā

	145 dah-1 'burn'	146 dā-3 'give'	147 dā-2 'cut'	148 div-4 'play'
Cit:	dahati M	dadāti M [16]	dāti	dīvyati
Pas:	dahyate	dīyate[3]	dīyate[5]	dīvyate
Fut:	dhakṣyati[1]	dāsyati	dāsyati	deviṣyati
Cau:	dāhayati	dāpayati	dāpayati	devayati
Des:	didhakṣati	ditsati	ditsati	didev[i]ṣati
Per:	dadāha	dadau M	dadau M	dideva
Aor:	adhākṣīt [4][2]	adāt[4] M	adāt[6] M	adevīt
CAo:	adīdahat			adīdivat
Inf:	dagdhum F	dātum F	dātum F	devitum F
Abs:	dagdhvā	dattvā	dattvā	dyūtvā[7]
PPP:	dagdha-	datta-	dita-	dyūta-[8]
FPP:		dānīya-	dānīya-	
FPP:	dāhya-	deya-	deya-	

	149 div-1 'lament'	150 diś-6 'show'	151 dih-2 'smear'	152 dīkṣ-1 'consecrate'
Cit:	devati	diśati M	degdhi[10] M	dīkṣate
Pas:		diśyate	dihyate	dīkṣyate
Fut:	deviṣyati	dekṣyati[9]	dhekṣyati	dīkṣiṣyate
Cau:	devayati	deśayati	dehayati	dīkṣayati
Des:		didikṣati	didhikṣati	didīkṣ(iṣ)ate
Per:	dideva	dideśa M	dideha M	didīkṣe
Aor:	adevīt M	adikṣat M	adhikṣat M	adīkṣiṣṭa
CAo:	adīdivat	adīdiśat	adīdihat	adidīkṣat
Inf:	devitum	deṣṭum F	degdhum	dīkṣitum
Abs:		diṣṭvā	digdhvā	dīkṣitvā
PPP:	dyūna-	diṣṭa-	digdha-	dīkṣita-
FPP:				
FPP:		deśya-	dehya-	

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[1]/dahiṣyati [2]Mid adagdha [3]Abs -dāya; Prec Act deyāt [4]Pas adāyi
[5]Abs -dāya; Prec Act dāyāt [6]/adāsīt [7]/devitvā [8]/dyūna-
[9]Prec Mid dikṣīṣṭa [10]Pl dihanti, like [24]

Table 27. Parts of Verbs 171

	153 dīp-4 'blaze'	154 du-5 'suffer'	155 dul-10 'swing'	156 duṣ-4 'spoil'
Cit:	dīpyate A	dunoti	dolayati	duṣyati
Pas:	dīpyate	dūyate		duṣyate
Fut:	dīpiṣyate	doṣyati		dokṣyati
Cau:	dīpayati	dāvayati		doṣayati
Des:	didīpiṣate	dudūṣati	dudolayiṣati	dudukṣati
Per:	didīpe	dudāva	dolayām āsa	dudoṣa
Aor:	adīpiṣṭa	adoṣīt[1]	adūdulat	adoṣīt[3]
CAo:	adīdipat			adūduṣat
Inf:	dīpitum	dotum	dolayitum	doṣṭum
Abs:	dīptvā			duṣṭvā
PPP:	dīpta-	duta-[2]	dolita-	duṣṭa-
FPP:				
FPP:				dūṣya-

	157 duh-2 'milk'	158 dr̥-6 'heed'	159 dr̥p-4 'be proud'	160 dr̥ś-1 'see'
Cit:	dogdhi [24]	driyate	dr̥pyati	paśyati[10]
Pas:	duhyate	driyate[5]	dr̥pyate	dr̥śyate
Fut:	dhokṣyati	dariṣyate	darpiṣyati[6]	drakṣyati
Cau:	dohayati	dārayati	darpayati	darśayati
Des:	dudhukṣati	didariṣate	didarpiṣati	didr̥kṣate[11]
Per:	dudoha M	dadre	dadarpa	dadarśa M
Aor:	adhukṣat[4]	adr̥ta	adr̥pat[7]	adrākṣīt [4][12]
CAo:	adūduhat	adīdarat	adīdr̥pat	adīdr̥śat
Inf:	dogdhum F	dartum	darp(i)tum[8]	draṣṭum F
Abs:	dugdhvā	dr̥tvā	darpitvā[9]	dr̥ṣṭvā
PPP:	dugdha-	dr̥ta-	dr̥pta-	dr̥ṣṭa-
FPP:		daraṇīya-		darśanīya-
FPP:	dohya-			dr̥śya-

[1]/adauṣīt [2]/dūna- [3]/aduṣat [4]Mid adhukṣata/adugdha
[5]Abs -dr̥tya [6]/darpsyati/drapsyati [7]/adarpīt/adārpsīt/adrāpsīt
[8]/draptum [9]/dr̥ptvā [10]from paś (200) [11]Int darīdr̥śyate
[12]/adarśat; Mid adr̥ṣṭa

	161 dṛ(ṃ)h-1 'establish'	162 dṝ-9 'tear'	163 dyut-1 'gleam'	164 drā-2 'run'
Cit:	dṛṃhati M	dṛṇāti	dyotate	drāti
Pas:		dīryate	dyutyate	drāyate
Fut:	dṛṃhiṣyati	darīṣyati	dyotiṣyate	drāsyati
Cau:	dṛṃhayati	dārayati	dyotayati	drāpayati
Des:	didṛṃhiṣati	didarīṣati	didyutiṣate	didrāsati
Per:	dadṛṃha	dadāra	didyute	dadrau
Aor:	adṛṃhīt	adārīt	adyutat[2]	adrāsīt
CAo:		adadarat	adudyutat	adidrapat
Inf:	dṛṃhitum	darītum	dyotitum	drātum
Abs:		dīrtvā	dyutitvā	
PPP:	dṛḍha-[1]	dīrṇa-	dyut(i)ta-	drāṇa-
FPP:		daraṇīya-		
FPP:			dyotya-	

	165 dru-1 'run'	166 druh-4 'offend'	167 dviṣ-2 'hate'	168 dhā-3 'put'
Cit:	dravati M	druhyati M	dveṣṭi [9]	dadhāti M [16]
Pas:	drūyate[3]	druhyate	dviṣyate	dhīyate[10]
Fut:	droṣyati	drohiṣyati[5]	dvekṣyati	dhāsyati
Cau:	drāvayati	drohayati	dveṣayati	dhāpayati
Des:	dudrūṣati[4]	dudruhiṣati	didvikṣati[9]	dhitsati[11]
Per:	dudrāva	dudroha	didveṣa M	dadhau M
Aor:	adudruvat	adruhat	advikṣat M	adhāt M
CAo:		adudruhat	adidviṣat	adīdhapat
Inf:	drotum	drogdhum[6] F	dveṣṭum	dhātum F
Abs:	drutvā	drugdhvā[7]	dviṣṭvā	(d)hitvā
PPP:	druta-	drugdha-[8]	dviṣṭa-	hita-
FPP:			dveṣaṇīya-	dhānīya-
FPP:		druhya-	dveṣya-	dheya-

[1]/dṛ(ṃ)hita- [2]Mid adyotiṣṭa [3]Abs -drutya [4]Int dodrūyate
[5]/dhrokṣyati [6]/drohitum/drodhum [7]/druhitvā/drohitvā/druḍhvā
[8]/drūḍha- [9]Int dedviṣyate [10]Abs -dhāya; Prec Act dheyāt
[11]Int dedhīyate

Table 27. Parts of Verbs 173

	169 dhāv-1 'rinse'	170 dhu-5 'shake'	171 dhṛ-1 'bear'	172 dhṛṣ-5 'dare'
Cit:	dhāvati M	dhunoti M	dharati M	dhṛṣṇoti
Pas:	dhāvyate	dhūyate	dhriyate[7]	--[9]
Fut:	dhāviṣyati	dhoṣyati[3]	dhariṣyati	dharṣiṣyati
Cau:	dhāvayati	dhāvayati	dhārayati	dharṣayati
Des:	didhāviṣati	dudhūṣati	didhariṣati	didharṣiṣati
Per:	dadhāva M	dudhāva M	dadhāra M	dadharṣa
Aor:	adhāvīt M	adhauṣīt[4] M	adhārṣīt[8]	adhṛṣat[10]
CAo:	adīdhavat		adīdharat	adīdṛṣat
Inf:	dhāvitum	dhavitum[5] F	dhartum	dharṣitum
Abs:	dhāvitvā[1]	dhūtvā	dhṛtvā	
PPP:	dhāvita-[2]	dhŭta-[6]	dhṛta-	dhṛṣṭa-[11]
FPP:			dhắraṇīya-	dharṣaṇīya-
FPP:			dhārya-	

	173 dhe-1 'suck'	174 dhmā-1 'blow'	175 dhyai-1/2 'ponder'	176 dhraj-1 'advance'
Cit:	dhayati	dhamati	dhyā(ya)ti M	dhra(ñ)jati
Pas:	dhīyate[12]	dhmāyate	dhyāyate	
Fut:	dhāsyati	dhamiṣyati[13]	dhyāsyati	
Cau:	dhāpayati	dhmāpayati	dhyāpayati	
Des:	dhitsati	didhmāsati	didhyāsati[15]	
Per:	dadhau	dadhmau	dadhyau	dadhrāja[16]
Aor:	adhā(sī)t	adhmāsīt	adhyāsīt	adhrắjīt[17]
CAo:	adīdhapat	adidhmapat	adidhyapat	
Inf:	dhātum	dhmātum F	dhyātum F	
Abs:	dhītvā		dhyātvā	
PPP:	dhīta-	dhamita-[14]	dhyāta-	
FPP:		dhmānīya-		
FPP:			dhyeya-	

[1]/dhautvā [2]/dhauta- [3]/dhaviṣyati [4]/adhāvīt M [5]/dhotum
[6]/dhūna- [7]Abs -dhṛtya [8]Mid adhṛta [9]Abs -dhṛṣya [10]/adharṣīt
[11]/dharṣita- [12]Prec Act dheyāt [13]/dhmāsyati [14]/dhmāta-
[15]Int dādhyāyate [16]/dadhrañja [17]/adhrāñjīt

	177 dhvaṃs-1 'perish'	178 dhvan-1 'resound'	179 dhvṛ-1 'bend'	180 nakṣ-1 'attain'
Cit:	dhvaṃsati M	dhvanati	dhvarati	nakṣati M
Pas:	dhvasyate	dhvanyate		
Fut:	dhvaṃsiṣyate	dhvaniṣyati	dhvariṣyati	nakṣiṣyati
Cau:	dhvaṃsayati	dhvǎnayati	dhvārayati	
Des:	didhvaṃsiṣate	didhvaniṣati	dudhūrṣati	
Per:	dadhvaṃsa M	dadhvāna	dadhvāra	nanakṣa M
Aor:	adhvasat M¹	adhvǎnīt	adhvārṣīt	anakṣīt
CAo:		adidhvanat		
Inf:	dhvaṃsitum	dhvanitum	dhvartum F	nakṣitum
Abs:	dhvastvā²	dhvanitvā		
PPP:	dhvasta-	dhvanita-³	dhūrta-	
FPP:				
FPP:		dhvanya-		nakṣya-

	181 nad-1 'roar'	182 nand-1 'rejoice'	183 nabh-1 'burst'	184 namati-1 'bow'
Cit:	nadati	nandati M	nabhate	namati M
Pas:	nadyate	nandyate		namyate
Fut:	nadiṣyati	nandiṣyati		naṃsyati⁵
Cau:	nādayati	nandayati	nabhayati	nǎmayati
Des:	ninadiṣati	ninandiṣati		ninaṃsati
Per:	nanāda M	nananda	nebhe	nanāma M
Aor:	anādīt	anandīt	anabhat⁴	anaṃsīt⁶ [5]
CAo:	anīnadat	ananandat		anīnamat
Inf:	naditum	nanditum		nantum⁷
Abs:	naditvā			natvā
PPP:	nadita-			nata-
FPP:		nandita-		namanīya-
FPP:		nandanīya-		nāmya-
		nandya-		

¹Mid adhvaṃsiṣṭa ²/dhvaṃsitvā ³/dhvānta- ⁴Mid anabhiṣṭa
⁵/namiṣyati ⁶Pas anāmi ⁷/namitum

Table 27. Parts of Verbs 175

	185 naś-4 'perish'	186 nah-4 'bind'	187 nāth-1 'implore'	188 nind-1 'blame'
Cit:	naśyati	nahyati M	nāthati M	nindati
Pas:	naśyate	nahyate	nāthyate	nindyate
Fut:	naśiṣyati[1]	natsyati	nāthiṣyati	nindiṣyati
Cau:	nāśayati	nāhayati		nindayati
Des:	ninaśiṣati	ninatsati[4]		ninindiṣati
Per:	nanāśa	nanāha M	nanātha M	nininda
Aor:	anaśat	anātsīt[5]	anāthīt[6]	anindīt
CAo:	anīnaśat	anīnahat		aninindat
Inf:	naśitum[2]	naddhum F	nāthitum	ninditum
Abs:	naśitvā[3]	naddhvā		ninditvā
PPP:	naṣṭa-	naddha-	nāthita-	nindita-
FPP:				nindanīya-
FPP:	nāśya-	nāhya-		nindya-

	189 nī-1 'lead'	190 nu-2 'praise'	191 nud-6 'push'	192 nṛt-4 'dance'
Cit:	nayati M	nauti	nudati M	nṛtyati M
Pas:	nīyate	nūyate[9]	nudyate	nṛtyate
Fut:	neṣyati	noṣyati[10]	notsyati	nartiṣyati[16]
Cau:	nāyayati	nāvayati	nodayati	nartayati
Des:	ninīṣati[7]	nunūṣati	nunutsati	ninartiṣati
Per:	nināya M	nunāva	nunoda M	nanarta
Aor:	anaiṣīt[8] M	anāvīt[11]	anautsīt[13] M	anartīt
CAo:	anīnayat	anūnavat	anūnudat	anīnṛtat
Inf:	netum F	notum[12]	noditum[14] F	nart(i)tum
Abs:	nītvā	nutvā	nuttvā	nartitvā
PPP:	nīta-	nuta-	nutta-[15]	nṛtta-
FPP:				
FPP:	neya-		nodya-	nṛtya-

[1]/naṅkṣyati [2]/naṃṣṭum [3]/na(ṃ)ṣṭvā [4]Int nānahyate
[5]Mid anaddha; Pas anāhi [6]Mid anāthiṣṭa [7]Int nenīyate [8]Pas anāyi
[9]Abs -nutya [10]/naviṣyati [11]/anauṣīt; Mid anūṣṭa [12]/navitum
[13]Pas anodi [14]Peri Fut nottā [15]/nunna- [16]/nartsyati

	193 pac-1 'cook'	194 paṭ-1 'split'	195 paṭh-1 'read'	196 paṇ-1 'bargain'
Cit:	pacati M	paṭati	paṭhati	paṇate
Pas:	pacyate		paṭhyate	paṇyate
Fut:	pakṣyati	paṭiṣyati	paṭhiṣyati	paṇiṣyate
Cau:	pācayati	pāṭayati	pāṭhayati	pāṇayati
Des:	pipakṣati	pipaṭiṣati	pipaṭhiṣati	pipaṇiṣate
Per:	papāca M	papāṭa	papāṭha	peṇe
Aor:	apākṣīt[1] M	apāṭīt	apāṭhīt[2]	apaṇiṣṭha
CAo:	apīpacat	apīpaṭat	apīpaṭhat	apīpaṇat
Inf:	paktum F	paṭitum	paṭhitum F	paṇitum
Abs:	paktvā		paṭhitvā	paṇitvā
PPP:	pakva-	pāṭa-	paṭhita-	paṇita-
FPP:		paṭanīya-	paṭhanīya-	
FPP:		pāṭya-	pāṭhya-	paṇya-

	197 pat-1 'fall'	198 pad-4 'go'	199 palāy-1 'flee'	200 paś-1 'see'
Cit:	patati M	padyate A	palāyate A	paśyati M
Pas:	patyate	padyate	palāyyate	
Fut:	patiṣyati	patsyate	palāyiṣyate	*Missing*
Cau:	pātayati M	pādayati	palāyayati	*forms from*
Des:	pipatiṣati[3]	pitsate		*dṛś (160)*
Per:	papāta	pede A	palāyāṃ c	
Aor:	apaptat[4]	apatta[5]	apalāyiṣṭa	
CAo:	apīpatat	apīpadat		
Inf:	patitum F	pattum F	palāyitum	
Abs:	patitvā	pattvā		
PPP:	patita-	panna-	palāyita-	
FPP:	patanīya-	pādanīya-		
FPP:	pātya-	pādya-		

[1]Pas apāci   [2]Pas apāṭhi   [3]Int patipatyate   [4]Pas apāti   [5]Pas apādi

Table 27. Parts of Verbs 177

	201 pā-1 'drink'	202 pā-2 'protect'	203 pinv-1 'swell'	204 piś-6 'adorn'
Cit:	pibati M	pāti	pinvati	pi(ṃ)śati
Pas:	pīyate[1]	pāyate	pinvyate	piśyate
Fut:	pāsyati	pāsyati	pinviṣyate	peśiṣyate
Cau:	pāyayati	pālayati	pinvayati	peśayati
Des:	pipāsati[2]	pipāsati		pipiśiṣati
Per:	papau	papau	pipinva	pipeśa
Aor:	apāt[3]	apāsīt	apinvīt	apeśīt
CAo:	apīpyat	apīpalat		apīpiśat
Inf:	pātum F	pātum F	pinvitum	peśitum
Abs:	pītvā	pālayitvā		piśitvā
PPP:	pīna-[4]	pā(li)ta-	pinvita-	piśita-
FPP:	pānīya-	pālanīya-		
FPP:	peya-			

	205 piṣ-7 'grind'	206 pīḍ-10 'torment'	207 puṣ-9/4/1 'thrive'	208 pū-9/1 'purify'
Cit:	pinaṣṭi[5]	pīḍayati M	puṣṇāti[8]	punāti[13] M
Pas:	piṣyate	pīḍyate	puṣyate	pūyate
Fut:	pekṣyati	pīḍayiṣyati	poṣiṣyati[9]	paviṣyati
Cau:	peṣayati		poṣayati	pāvayati
Des:	pipikṣati	pipīḍayiṣati	pupuṣiṣati	pupūṣati
Per:	pipeṣa	pīḍayām ā/c	pupoṣa	pupāva M
Aor:	apiṣat[6]	apīpiḍat[7] M	apuṣat[10]	apāvīt M
CAo:	apīpiṣat		apūpuṣat	apīpavat
Inf:	peṣṭum	pīḍayitum F	poṣṭum[11]	pavitum
Abs:	piṣṭvā	pīḍayitvā	puṣṭvā	pūtvā
PPP:	piṣṭa-	pīḍita-	puṣṭa-[12]	pūta-
FPP:		pīḍanīya-	poṣaṇīya-	
FPP:	peṣya-		poṣya-	

[1]Prec Act peyāt [2]Int pepīyate [3]Pas apāyi [4]/pīta- [5]Pl piṃṣanti
[6]Pas apeṣi [7]/apipīḍat [8]/puṣyati/poṣati [9]/pokṣyati [10]/apoṣīt;
Pas apoṣi [11]/poṣitum [12]/poṣita- [13]/pavate

	209 pūj-10 'honour'	210 pr̄[1]-3/9 'fill'	211 pr̥-5/6 'be busy'	212 pr̥c-7 'mix'
Cit:	pūjayati M	piparti[2] [7]	pr̥ṇoti[5]	pr̥ṇakti[6]
Pas:	pūjyate	pāryate	priyate	pr̥cyate
Fut:	pūjayiṣyati	parīṣyati	pariṣyate	parciṣyati
Cau:		pārayati[3]	pārayati	parcayati
Des:	pupūjayiṣati	pupūrṣati	pupūrṣate	piparciṣati
Per:	pūjayām ā/c	papāra	papre	paparca
Aor:	apūpujat M	apār(ṣ)īt	apr̥ta	aparcīt
CAo:		apīparat	apīparat	
Inf:	pūjayitum F	pūritum	partum	parcitum
Abs:	pūjayitvā	pūrtvā		parcitvā
PPP:	pūjita-	pūrṇa-[4]	pr̥ta-	pr̥kta-
FPP:	pūjanīya-	pūraṇīya-		
FPP:	pūjya-	pūrya-		

	213 pyāy-1 'overflow'	214 prach-6 'ask'	215 prath-1 'proclaim'	216 prī-9 'delight'
Cit:	pyāyate	pr̥cchati M	prathate	prīṇāti M
Pas:		pr̥cchyate		prīyate
Fut:	pyāyiṣyate	prakṣyati	prathiṣyate	preṣyati
Cau:	pyāyayati	pracchayati	prathayati	prīṇayati
Des:	pipyāyiṣate	pipr̥cchiṣati	piprathiṣate	piprīṣati
Per:	pipye	papraccha	paprathe	piprāya M
Aor:	apyāyiṣṭa	aprākṣīt[8]	aprathiṣṭa	apraiṣīt M
CAo:		apapracchat	apaprathat	
Inf:	pyā(yi)tum	praṣṭum F	prathitum	pretum
Abs:	pyāyitvā	pr̥ṣṭvā		prītvā
PPP:	pyāna-[7]	pr̥ṣṭa-	prathita-	prīta-
FPP:				
FPP:	pyāyya-	pr̥cchya-		priya-

[1]/pr̄ [2]/pr̥ṇāti [3]/pūrayati [4]/pūrta- [5]Mid priyate [6]Pl pr̥ñcanti
[7]/pīna- [8]Mid apraṣṭa

Table 27. Parts of Verbs 179

	217 plu-1 'drench'	218 phal-1 'bear fruit'	219 baṃh-1 'be strong'	220 bandh-9 'bind'
Cit:	plavate	phalati M	baṃhate	badhnāti
Pas:	plūyate[1]			badhyate
Fut:	ploṣyate	phaliṣyati	baṃhiṣyate	bhantsyati[2]
Cau:	plāvayati	phālayati	baṃhayate	bandhayati
Des:	puplūṣate	piphaliṣati		bibhantsati
Per:	pupluve	paphāla		babandha
Aor:	aploṣṭa	aphālīt	abaṃhiṣṭa	abhāntsīt
CAo:	apiplavat	apīphalat		ababandhat
Inf:	plotum	phalitum		ba(n)ddhum[3] F
Abs:	plutvā	phalitvā		ba(d)dhvā
PPP:	pluta-	phalita-	baṃhita-	baddha-
FPP:				bandhanīya-
FPP:	plāvya-			bandhya-

	221 bādh-1 'oppress'	222 budh-1/4 'waken'	223 bṛh-1/6 'be great'	224 brū-2 'say'
Cit:	bādhate A	bodhati M[5]	barhati[12]	bravīti [13]
Pas:	bādhyate	budhyate	bṛhyate	
Fut:	bādhiṣyate	bhotsyate[6]	barhiṣyati[13]	*Missing*
Cau:	bādhayati	bodhayati	barhayati	*forms from*
Des:	bibādhiṣate	bubodhiṣati[7]	bibarhiṣati	*vac (320)*
Per:	babādhe	bubodha M	babarha	
Aor:	abādhiṣṭa[4]	abodhīt[8] M	abarhīt[14]	
CAo:	ababādhat	abūbudhat	ababarhat	
Inf:	bādhitum F	bodhitum[9] F	barhitum	
Abs:	bādhitvā	buddhvā[10]	barhitvā[15]	
PPP:	bādhita-	buddha-[11]	bṛdha-	
FPP:	bādhanīya-	bodhanīya-		
FPP:	bādhya-	bodhya-		

[1]Abs -plutya [2]/bandhiṣyati [3]/bandhitum [4]Pas abādhi
[5]/budhyate [6]/bodhiṣyati [7]M; Int bobudhyate [8]/abudhat;
Mid abuddha [9]/boddhum [10]/budhitvā/bodhitvā [11]/budhita-
[12]/bṛhati [13]/bharkṣyati [14]/abhṛkṣat [15]/bṛdhvā

	225 bhakṣ-10 'eat'	226 bhaj-1 'divide'	227 bhañj-7 'break'	228 bhā-2 'shine'
Cit:	bhakṣayati	bhajati M	bhanakti[5]	bhāti
Pas:	bhakṣyate	bhajyate	bhajyate	bhāyate
Fut:	bhakṣayiṣyati	bhakṣyati[2]	bhaṅkṣyati	bhāsyati
Cau:		bhājayati	bhañjayati	bhāpayati
Des:	bibhakṣayiṣati	bibhakṣati	bibhaṅkṣati	bibhāsati
Per:	bhakṣayām ā.	babhāja	babhañja	babhau
Aor:	ababhakṣat	abhākṣīt[3] [4]	abhāṅkṣīt[6]	abhāsīt[7]
CAo:		abībhajat	ababhañjat	abībhapat
Inf:	bhakṣayitum[1]	bhaktum[4] F	bhaṅktum	bhātum
Abs:	bhakṣayitvā	bhaktvā	bha(ṅ)ktvā	bhātvā
PPP:	bhakṣita-	bhakta-	bhagna-	bhāta-
FPP:		bhajanīya-		
FPP:		bhājya-		

	229 bhāṣ-1 'speak'	230 bhās-1 'shine'	231 bhikṣ-1 'beg'	232 bhid-7 'split'
Cit:	bhāṣate	bhāsate	bhikṣate A	bhinatti[9] M
Pas:	bhāṣyate	bhāsyate	bhikṣyate	bhidyate
Fut:	bhāṣiṣyate	bhāsiṣyate	bhikṣiṣyate	bhetsyati
Cau:	bhāṣayati M	bhāsayati	bhikṣayati	bhedayati
Des:	bibhāṣiṣate	bibhāsiṣate		bibhitsati[10]
Per:	babhāṣe	babhāse	bibhikṣe	bibheda M
Aor:	abhāṣiṣṭa[8]	abhāsiṣṭa	abhikṣiṣṭa	abhidat[11] M
CAo:	ababhāṣat	ababhāsat	abibhikṣat	abībhidat
Inf:	bhāṣitum F	bhāsitum	bhikṣitum F	bhettum F
Abs:	bhāṣitvā	bhāsitvā	bhikṣitvā	bhittvā
PPP:	bhāṣita-	bhāsita-	bhikṣita-	bhinna-[12]
FPP:	bhāṣaṇīya-			bhedanīya-
FPP:	bhāṣya-	bhāsya-		bhedya-

[1]F [2]/bhajiṣyati [3]Pas abhāji [4]/bhajitum F [5]Pl bhañjanti
[6]Pas abhañji/abhāji [7]Pas abhāyi [8]/ababhāṣat [9]Pl bhindanti
[10]Int bebhidyate [11]/abhaitsīt M [12]/bhitta-

Table 27. Parts of Verbs 181

	233 bhī-3 'fear'	234 bhuj-7 'enjoy'	235 bhuj-6 'bend'	236 bhū-1 'become'
Cit:	bibheti[1]	bhunakti[4] M	bhujati	bhavati
Pas:	bhīyate	bhujyate	bhujyate	bhūyate
Fut:	bheṣyati	bhokṣyati	bhokṣyati	bhaviṣyati
Cau:	bhīṣayati	bhojayati		bhāvayati
Des:	bibhīṣati[2]	bubhukṣati[5]		bubhūṣati[7]
Per:	bibhāya	bubhoja M	bubhoja	babhūva
Aor:	abhaiṣīt[3]	abhaukṣīt[6] M	abhaukṣīt	abhūt[8] [9]
CAo:	abībhiṣat	abūbhujat		abībhavat
Inf:	bhetum F	bhoktum F	bhoktum F	bhavitum F
Abs:	bhītvā	bhu(ṅ)ktvā		bhūtvā
PPP:	bhīta-	bhukta-	bhugna-	bhūta-
FPP:		bhojanīya-		bhavanīya-
FPP:	bheya-	bhojya-		bhǎvya-

	237 bhūṣ-1 'adorn'	238 bhṛ-3/1 'bear'	239 bhraṃś-1 'fall'	240 bhram-1/4 'wander'
Cit:	bhūṣati	bibharti[9] M	bhraśyati[13]	bhramati[16] M
Pas:		bhriyate[10]	bhraśyate	bhramyate
Fut:	bhūṣiṣyati	bhariṣyati	bhraṃśiṣyati	bhramiṣyati
Cau:	bhūṣayati	bhārayati	bhraṃśayati	bhrǎmayati
Des:	bubhūṣiṣati	bibhariṣati	bibhraṃśiṣati	bibhramiṣati[17]
Per:	bubhūṣa	babhāra[11] M	babhraṃśa M	babhrāma
Aor:	abhūṣīt	abhārṣīt[12]	abhraśat[14]	abhramīt[18]
CAo:	abubhūṣat	abībharat	ababhraṃśat	abibhramat
Inf:	bhūṣitum F	bhartum F	bhraṃśitum	bhrāntum[19]
Abs:		bhṛtvā	bhra(ṃ)śitvā[15]	bhrāntvā[20]
PPP:	bhūṣita-	bhṛta-	bhraṣṭa-	bhrānta-
FPP:	bhūṣaṇīya-	bharaṇīya-		bhramaṇīya-
FPP:	bhūṣya-	bhārya-		

[1]/bibhyati [2]Int bebhīyate [3]Pas abhāyi [4]Pl bhuñjanti
[5]Int bobhujyate [6]Pas abhoji [7]Int bobhūyate [8]Pas abhāvi [9][7]
[10]Abs -bhṛtya [11]/bibharām ā/c [12]Mid abhṛta [13]Mid bhraṃśate
[14]Mid abhraṃsiṣṭa [15]/bhraṣṭvā [16]/bhrǎmyati [17]Int bambhramyate
[18]/abhramat [19]/bhramitum [20]/bhramitvā

	241 bhrasj-6 'roast'	242 bhrāj-1 'shine'	243 maṃh-1 'grow'	244 ma(n)th-9/ 'stir'
Cit:	bhṛjjati M	bhrājate	maṃhate	mathnāti[6] M
Pas:	bhṛjjyate	bhrājyate	maṃhyate	mathyate
Fut:	bhrakṣyati[1]	bhrājiṣyate		ma(n)thiṣyati
Cau:	bhrajjayati[2]	bhrājayati	mahayati	manthayati[7]
Des:	bibhrajjiṣati	bibhrājiṣate	mimaṃhiṣate	mima(n)thiṣati
Per:	babhrajja[3] M	babhrāje	mamaṃhe	mamantha
Aor:	abhrākṣīt[4] M	abhrājiṣṭa	amaṃhiṣṭa	ama(n)thīt
CAo:	ababhrajjat	abibhrajat		amamanthat
Inf:	braṣṭum[5]	bhrājitum	maṃhitum	ma(n)thitum F
Abs:	bhṛṣṭvā	bhrājitvā	mahitvā	ma(n)thitvā
PPP:	bhṛṣṭa-	bhrājita-	maṃhita-	ma(n)thita-
FPP:			maṃhanīya-	manthanīya-
FPP:				ma(n)thya-

	245 mad-4 'rejoice'	246 man 4/8 'think'	247 mand-1 'gladden'	248 masj-6 'sink'
Cit:	mādyati	manyate[8] A	mandate	majjati M
Pas:	madyate	manyate[9]	mandyate	majjyate
Fut:	madiṣyati	maṃsyate[10]	mandiṣyate	maṅkṣyati[12]
Cau:	mādayati	mānayati M	mandayati	majjayati
Des:	mimadiṣati	mimaṃsate		mimaṅkṣati
Per:	mamāda	mene	mamanda M	mamajja
Aor:	amādīt	ama(ṃs)ta[11]	amandīt M	amāṅkṣīt
CAo:	amīmadat	amīmanat		amamajjat
Inf:	maditum F	man(i)tum F	manditum	maṅktum[13]
Abs:	maditvā	ma(ni)tvā		ma(ṅ)ktvā
PPP:	matta-	mata-		magna-
FPP:		mānanīya-		
FPP:	madya-	mānya-		

[1]/bharkṣyati [2]/bharjayati [3]/babharja M [4]/abhārkṣīt;
Mid abhraṣṭa/abharṣṭa [5]/bharṣṭum [6]/ma(n)thati [7]/māthayati
[8]/manute [9]Abs -manya/-matya [10]/maniṣyate [11]/amaniṣṭa
[12]/majjiṣyati [13]/majjitum

Table 27. Parts of Verbs 183

	249 mah-1/10 'rejoice'	250 mā-2/3/4 'measure'	251 mith-1 'associate'	252 mil-6 'meet'
Cit:	mahati M[1]	māti[2]	methati M	milati M
Pas:	mahyate	mīyate[3]		milyate
Fut:	mahiṣyati	māsyati M		meliṣyati
Cau:	māhayati	māpayati		melayati
Des:	mimahiṣati	mitsati M		mimiliṣati
Per:	mamāha M	mamau M	mimetha M	memela M
Aor:	amahīt	amāsīt[4] M	amethīt M	amelīt M
CAo:	amamahat	amīmapat		amīmilat
Inf:	mahitum	mātum F	methitum	melitum
Abs:	mahitvā	mitvā	mithitvā	militvā
PPP:	mahita-	mita-	mithita-	milita-
FPP:				
FPP:		meya-		

	253 miṣ-6 'wink'	254 mih-1 'urinate'	255 mī-9 'lessen'	256 mīl-1 'wink'
Cit:	miṣati	mehati M	mīnāti M	mīlati
Pas:	--[5]		mīyate	mīlyate
Fut:	meṣiṣyati	mekṣyati	meṣyati	mīliṣyati
Cau:		mehayati	māpayati	mīlayati
Des:	mimiṣiṣati	mimikṣati	mitsati	mimīliṣati
Per:	mimeṣa	mimeha	mamau[8]	mimīla
Aor:	ameṣīt[6]	amikṣat	amāsīt[9]	amīlīt
CAo:		amīmihat	amīmapat	amīmilat
Inf:	meṣitum	meḍhum	mātum F	mīlitum
Abs:	miṣitvā[7]	mīḍhvā	mītvā	mīlitvā
PPP:	miṣita-	mīḍha-	mīta-	mīlita-
FPP:		mehanīya-		
FPP:				

[1]/mahayati M [2]Mid mimīte [18]/māyate [3]Abs -maya;
Prec Act meyāt [4]Mid amāsta [5]Abs -miṣya [6]/amīmiṣat [7]/meṣitvā
[8]Mid mimye [9]Mid amāsta; Pas amāyi

	257 muc-6 'release'	258 mud-1 'rejoice'	259 muṣ-9 'steal'	260 muh-4 'err'
Cit:	muñcati M	modate	muṣṇāti	muhyati
Pas:	mucyate	mudyate	muṣyate	muhyate
Fut:	mokṣyati	modiṣyate	moṣiṣyati	mokṣyati[4]
Cau:	mocayati M	modayati	moṣayati	mohayati
Des:	mumukṣati	mumodiṣate	mumuṣiṣati	mumuhiṣati
Per:	mumoca M	mumude	mumoṣa	mumoha
Aor:	amucat[1]	amodiṣṭa	amoṣīt	amuhat[5]
CAo:	amūmucat	amūmudat	amūmuṣat	amūmuhat
Inf:	moktum F	moditum	moṣitum	mogdhum[6]
Abs:	muktvā	muditvā	muṣitvā	mugdhvā[7]
PPP:	mukta-	mudita-[2]	muṣita-[3]	mugdha-[8]
FPP:	mocanīya-	modanīya-		
FPP:	mocya-		moṣya-	

	261 mūrch-1 'stiffen'	262 mṛ-6 'die'	263 mṛg-10 'hunt'	264 mṛj-2 'rub'
Cit:	mūrcchati	mriyate	mṛgayate	mārṣṭi[9]
Pas:		mriyate	mṛgyate	mṛjyate
Fut:	mūrcchiṣyati	mariṣyati	mṛgayiṣyate	mārjiṣyati[10]
Cau:	mūrcchayati	mārayati		mārjayati
Des:	mumūrcchiṣati	mumūrṣati		mimārjiṣati
Per:	mumūrccha	mamāra	mṛgayāṃ c	mamārja
Aor:	amūrcchīt	amṛta	amamṛgata	amārjīt[11]
CAo:	amumūrcchat	amīmarat		amamārjat
Inf:	mūrcchitum	martum F	mṛgayitum	mārjitum[12] F
Abs:	mūrtvā	mṛtvā		mṛṣṭvā
PPP:	mūr(cchi)ta-	mṛta-		mṛṣṭa-[13]
FPP:				mārjanīya-
FPP:				

[1]Mid amukta [2]/modita- [3]/muṣṭa- [4]/mohiṣyati [5]Pas amohi
[6]/mohitum/modhum [7]/mohitvā/mūḍhvā [8]mūḍha- [9]Dual mṛṣṭaḥ,
Pl mṛjanti/mārjanti [10]/mārkṣyati [11]/amārkṣīt [12]/mārṣṭum
[13]/mārjita-

Table 27. Parts of Verbs 185

	265 mṛd-9/1 'crush'	266 mṛś-6 'touch'	267 mṛṣ-4 'forget'	268 mnā-1 'recall'
Cit:	mṛdnāti[1]	mṛśati	mṛṣyati M	manati
Pas:	mṛdyate	mṛśyate	mṛṣyate	mnāyate
Fut:	mardiṣyati	markṣyati[2]	marṣiṣyati	mnāsyati
Cau:	mardayati	marśayati	marṣayati	mnāpayati
Des:	mimardiṣati	mimṛkṣati	mimarṣiṣati	mimnāsati
Per:	mamarda	mamarśa	mamarṣa M	mamnau
Aor:	amardīt	amārkṣīt[3]	amarṣīt M [6]	amnāsīt[7]
CAo:	amīmṛdat	amīmṛśat		amimnapat
Inf:	marditum F	marṣṭum[4]	marṣitum	mnātum F
Abs:	mṛditvā	mṛṣṭvā	mṛṣitvā[6]	
PPP:	mṛdita-	mṛṣṭa-[5]	mṛṣita-	mnāta-
FPP:	mardanīya-		marṣaṇīya-	
FPP:		mṛśya-		mnāya-

	269 mluc-1 'go'	270 mlecch-1 'jabber'	271 mlai-1[9] 'wither'	272 yaj-1 'sacrifice'
Cit:	mlocati	mlecchati	mlāyati[10] M	yajati M
Pas:			mlāyate	ijyate
Fut:	mlociṣyati	mlecchiṣyati	mlāsyati	yakṣyati
Cau:		mlecchayati	mlāpayati	yājayati
Des:		mimlecchiṣati	mimlāsati	yiyakṣati
Per:	mumloca	mimleccha	mamlau	iyāja M
Aor:	amlucat[8]	amlecchīt	amlāsīt[11]	ayākṣīt[12]
CAo:		amimlecchat	amimlapat	ayīyajat
Inf:	mlocitum	mlecchitum	mlātum	yaṣṭum F
Abs:				iṣṭvā
PPP:	mlukta-	mliṣṭa-	mlāna-	iṣṭa-
FPP:				yājanīya-
FPP:				

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[1]/mardati M [2]/mrakṣyati [3]/amrākṣīt [4]; Pas amarśi [4]/mraṣṭum
[5]/mṛṣita- [6]/marṣitvā [7]Pas amnāyi [8]/amlocīt [9]/mlā-2 [10]/mlāti
[11]Pas amlāyi [12]Mid ayaṣṭa; Pas ayāji

	273 yat-1 'strive'	274 yam-1 'give'	275 yā-2 'go'	276 yāc-1 'request'
Cit:	yatate A	yacchati	yāti	yācati M
Pas:	yatyate	yamyate	yāyate	yācyate
Fut:	yatiṣyate	yaṃsyati[2]	yāsyati	yāciṣyati
Cau:	yātayati	yāmayati	yāpayati	yācayati
Des:	yiyatiṣate	yiyaṃsati	yiyāsati	yiyāciṣati
Per:	yete	yayāma M	yayau	yayāca M
Aor:	ayatiṣṭa[1]	ayāṃsīt[3]	ayāsīt	ayācīt[5]
CAo:	ayīyatat	ayīyamat	ayīyapat	ayayācat
Inf:	yatitum F	yantum[4] F	yātum F	yācitum F
Abs:	yativā	ya(mi)tvā	yātvā	yācitvā
PPP:	yat(i)ta-	yata-	yāta-	yācita-
FPP:	yatanīya-			yācanīya-
FPP:	yatya-	yamya-		yācya-

	277 yuj-7 'join'	278 yudh-4 'fight'	279 yup-4 'block'	280 raṃh-1 'hasten'
Cit:	yunakti[6] M	yudhyate	yupyati	raṃhati
Pas:	yujyate	yudhyate		
Fut:	yokṣyati	yotsyati M	yopiṣyati	
Cau:	yojayati	yodhayati	yopayati	raṃhayati
Des:	yuyukṣati	yuyutsate		riraṃhiṣati
Per:	yuyoja M	yuyodha M	yuyopa	raraṃha
Aor:	ayujat[7]	ayuddha[9]	ayupat	araṃhīt
CAo:	ayūyujat	ayūyudhat		araraṃhat
Inf:	yoktum F	yoddhum F	yopitum	raṃhitum
Abs:	yuktvā	yuddhvā		
PPP:	yukta-	yuddha-	yupita-	raṃhita-
FPP:	yojanīya-	yodhanīya-		
FPP:	yogya-[8]	yodhya-		

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[1]Pas ayāti   [2]/yamiṣyati   [3]Pas ayāmi   [4]/yamitum   [5]Mid ayāciṣṭa
[6]Pl yuñjanti   [7]/ayaukṣīt M/ayokṣīt   [8]/yojya-   [9]Pas ayodhi

Table 27. Parts of Verbs 187

	281 raks-1 'protect'	282 rac-10 'arrange'	283 rañj-1/4 'be dyed'	284 rabh-1 'grasp'
Cit:	rakṣati	racayati	raj(y)ati M	rabhate
Pas:	rakṣyate	racyate	rajyate	rabhyate
Fut:	rakṣiṣyati	racayiṣyati	raṅkṣyati	rapsyate
Cau:	rakṣayati		rañjayati	rambhayati
Des:	rirakṣiṣati	riracayiṣati	riraṅkṣati	ripsate
Per:	rarakṣa	racayām āsa	rarañja M	rebhe
Aor:	arakṣīt [6]	arīracat[1]	araṅkṣīt[2]	arabdha[3]
CAo:	ararakṣat		ararañjat	ararambhat
Inf:	rakṣitum F	racayitum	raṅktum	rabdhum F
Abs:	rakṣitvā	racayitvā	ra(ṅ)ktvā	rabdhvā
PPP:	rakṣita-	racita-	rakta-	rabdha-
FPP:	rakṣaṇīyā	racanīya-	rañjanīya-	
FPP:	rakṣya-		rañjya-	rabhya-

	285 ram-1 'enjoy'	286 rah-1 'abandon'	287 rā-2 'bestow'	288 rāj-1 'shine'
Cit:	ramate A	rahati	rāti	rājati M
Pas:	ramyate[4]			rājyate
Fut:	raṃsyate	rahiṣyati	rāsyati	rājiṣyati
Cau:	rāmayati	rahayati	rāpayati	rājayati
Des:	riraṃsate	rirahiṣati	rirāsati	rirājiṣati
Per:	reme A	rarāha	rarau M	rarāja
Aor:	araṃsta[5]	arahīt	arāsīt M	arājīt M
CAo:	arīramat	ararahat	arīrapat	ararājat
Inf:	rantum[6] F	rahitum	rātum	rājitum
Abs:	ra(ṇ)tvā			rājitvā
PPP:	rata-	rahita-	rāta-	rājita-
FPP:	ramaṇīya-			
FPP:	ramya-			

[1] /araracat [2] Mid araṅkta [3] Pas arambhi [4] Abs -ramya/-ratya
[5] /araṃsīt [5] [6] /ramitum

	289 rādh-5 'succeed'	290 rī-9/4 'flow'	291 ric-7 'leave'	292 riṣ-1/4 'be hurt'
Cit:	rādhnoti	riṇāti[2] M	riṇakti[3] M	reṣati[5]
Pas:	rādhyate		ricyate	
Fut:	rātsyati	reṣyati	rekṣyati	reṣiṣyati
Cau:	rādhayati	repayati	recayati	reṣayati
Des:	ri(rā)tsati	ririṣati	ririkṣati	ririṣiṣati
Per:	rarādha	rirāya M	rireca M	rireṣa
Aor:	arātsīt[1]	araiṣīt M	aricat[4]	areṣīt[6]
CAo:	arīradhat	arīripat	arīricat	arīriṣat
Inf:	rāddhum	retum	rektum	reṣitum[7]
Abs:	rāddhvā		riktvā	
PPP:	rāddha-		rikta-	riṣṭa-
FPP:	rādhanīya-		recanīya-	
FPP:	rādhya-		recya-	

	293 ru-2 'cry'	294 ruc-1 'shine'	295 ruj-6 'break'	296 rud-2 'weep'
Cit:	rauti	rocate A	rujati	roditi [12]
Pas:	rūyate	rucyate	rujyate	rudyate
Fut:	raviṣyati	rociṣyati	rokṣyati	rodiṣyati
Cau:	rāvayati	rocayati	rojayati	rodayati
Des:	rurūṣati	ruruciṣate	rurukṣati	rurudiṣati[11]
Per:	rurāva	ruroca M	ruroja	ruroda M
Aor:	arāvīt	arucat[9]	araukṣīt[10]	arudat[12]
CAo:	arūruvat	arūrucat	arūrujat	arūrudat
Inf:	ravitum[8]	rocitum	roktum	roditum
Abs:	rutvā	rucitvā	ruktvā	ruditvā[13]
PPP:	ruta-	rucita-	rugna-	rudita-
FPP:				
FPP:				

[1]Pas arādhi   [2]/riyati; Mid rīyate   [3]Pl riñcanti   [4]/araikṣīt M;
Pas areci   [5]/riṣyati M   [6]/arisat   [7]/reṣṭum   [8]/rotum   [9]Mid arociṣṭa
[10]Dual arauktām   [11]Int rorudyate   [12]/arodīt; Pas arodi   [13]/roditvā

Table 27. Parts of Verbs 189

	297 rudh-7 'obstruct'	298 ruṣ-1/4 'be angry'	299 ruh-1 'grow'	300 lag-1 'adhere'
Cit:	ruṇaddhi[1] M	roṣati[4]	rohati	lagati
Pas:	rudhyate	--[5]	ruhyate	--[11]
Fut:	rotsyati	roṣiṣyati	rokṣyati	lagiṣyati
Cau:	rodhayati	roṣayati	rohayati[9]	lăgayati
Des:	rurutsati	ruruṣiṣati	rurukṣati	lilagiṣati
Per:	rurodha M	ruroṣa	ruroha	lalāga
Aor:	arudhat[2]	aroṣīt [6]	aruhat	alagīt
CAo:	arūrudhat	arūruṣat	arūruhat	
Inf:	roddhum[3]	roṣitum[7]	rodhum[10] F	lagitum
Abs:	ruddhvā	ruṣitvā[8]	rūḍhvā	lagitvā
PPP:	ruddha-	ruṣita-	rūḍha-	lagna-
FPP:			rohaṇīya-	laganīya-
FPP:	rodhya-		rohya-	

	301 laṅgh-1 'jump'	302 lajj-6 'be ashamed'	303 lap-1 'chatter'	304 labh-1 'obtain'
Cit:	laṅghati M	lajjate A	lapati M	labhate
Pas:	laṅghyate		lapyate	labhyate
Fut:	laṅghiṣyati	lajjiṣyate	lapiṣyati	lapsyate[13]
Cau:	laṅghayati	lajjayati	lāpayati	lambhayati
Des:	lilaṅghiṣati	lilajjiṣate	lilapiṣati[12]	lipsate
Per:	lalaṅgha M	lalajje	lalāpa	lebhe A
Aor:	alaṅghīt M	alajjiṣṭa	alăpīt	alabdha
CAo:			alīlapat	alalambhat
Inf:	laṅghitum	lajjitum	lap(i)tum F	labdhum F
Abs:	laṅghitvā		lapitvā	labdhvā
PPP:	laṅghita-	lajjita-	lap(i)ta-	labdha-
FPP:	laṅghanīya-		lapanīya-	labhanīya-
FPP:	laṅghya-		lāpya-	labhya-

[1]Pl rundhanti [2]/arautsīt, Dual arauddhām; Mid aruddha, Dual arutsātām; Pas arodhi [3]/rodhitum [4]/ruṣyati [5]Abs -ruṣya [6]/aruṣat [7]/roṣtum [8]/roṣitvā/ruṣtvā [9]/ropayati [10]/rohitum [11]Abs -lagya [12]Int lālapyate [13]/labhiṣyate

	305 lamb-1 'hang'	306 lal-1 'play'	307 las-1 'gleam'	308 likh-6 'write'
Cit:	lambhate	lalati	lasati	likhati
Pas:	lambyate		lasyate	likhyate
Fut:	lambiṣyate	laliṣyati	lasiṣyati	lekhiṣyati[1]
Cau:	lambayati	lālayati	lāsayati	lekhayati
Des:	lilambiṣate	lilaliṣati	lilasiṣati	lilikhiṣati
Per:	lalambe		lalāsa	lilekha
Aor:	alambiṣṭa	alalīt	alāsīt	alekhīt
CAo:	alalambat	alīlalat	alīlasat	alīlikhat
Inf:	lambitum F		lasitum	lekhitum[2]
Abs:				lekhitvā[3]
PPP:	lambita-	lalita-	lasita-	likhita-
FPP:		lālanīya-		lekhanīya-
FPP:	lambya-	lālya-	lāsya-	lekhya-

	309 lip-6 'smear'	310 liś-6/4 'tear'	311 lih-2 'lick'	312 lī-9/4 'cling'
Cit:	limpati M	liśati[5]	leḍhi [25]	līnāti M[8]
Pas:	lipyate		lihyate	līyate[9]
Fut:	lepsyati	lekṣyati	lekṣyati M	leṣyati[10] M
Cau:	lepayati	leśayati	lehayati	lāyayati[11]
Des:	lilipsati	lilikṣati	lilikṣati	lilīṣati M
Per:	lilepa M	lileśa M	lileha M	lilāya[12] M
Aor:	alipat[4]	alikṣat[6] M [2]	alikṣat[7]	alaiṣīt[13] M
CAo:	alīlipat	alīliśat	alīlihat	
Inf:	leptum	leṣṭum	leḍhum	letum[14]
Abs:	liptvā		līḍhvā	lītvā
PPP:	lipta-	liṣṭa-	līḍha-	līna-
FPP:				
FPP:	lepya-		lehya-	

[1]/likhiṣyati [2]/likhitum [3]/likhitvā [4]Mid alip(a)ta [5]Mid liśyate
[6]/aliśat [7]Mid alikṣata/alīḍha [8]/līyate [9]Abs -līya/-lāya
[10]/lāsyati [11]/lāpayati [12]/lalau [13]/alāsīt [14]/lātum

Table 27. Parts of Verbs 191

	313 luṭ-1/4 'roll'	314 luṇṭh-10 'rob'	315 lup-6 'break'	316 lubh-4/1 'desire'
Cit:	loṭati[1]	luṇṭhayati	lumpati M	lubhyati[5]
Pas:	luṭyate	luṇṭhyate	lupyate	lubhyate
Fut:	loṭiṣyati	luṇṭhayiṣyati	lopsyati	lopsyati[6]
Cau:	loṭayati		lopayati	lobhayati
Des:	luluṭiṣati		lulupsati	lulubhiṣati
Per:	luloṭa	luṇṭhayām ā	lulopa M	lulobha M
Aor:	aloṭīt[2]	aluluṇṭhat	alupat[4]	alubhat[7]
CAo:	aluluṭat		alūlupat	alūlubhat
Inf:	loṭitum	luṇṭhayitum	loptum	lobdhum
Abs:	luṭitvā	luṇṭhayitvā	luptvā	lubdhvā[8]
PPP:	luṭita-[3]	luṇṭhita-	lupta-	lubdha-
FPP:				lobhanīya-
FPP:			lopya-	lobhya-

	317 lū-9 'cut off'	318 lok-1 'look'	319 loc-10 'consider'	320 vac-2 'speak'
Cit:	lunāti M	lokate	locayati M	vakti[11]
Pas:	lūyate	lokyate	locyate	ucyate
Fut:	laviṣyati	lokiṣyate	locayiṣyati	vakṣyati
Cau:	lāvayati	lokayati		vācayati
Des:	lulūṣati	lulokiṣate		vivakṣati
Per:	lulāva M	luloke	locayām ā/c	uvāca M
Aor:	alāvīt[9]	alokiṣṭa	alulocat M	avocat[12]
CAo:	alīlavat	alulokat		avīvacat
Inf:	lavitum	lokitum	locayitum	vaktum F
Abs:	lavitvā[10]			uktvā
PPP:	lūna-	lokita-	locita-	ukta-
FPP:		lokanīya-		vācanīya-
FPP:		lokya-		vācya-

[1]/luṭyati [2]/alutat [3]/loṭita- [4]Mid alupta; Pas alopi [5]/lobhati
[6]/lobhiṣyati [7]/alobhīt [8]/lubhitvā/lobhitvā [9]Mid alaviṣṭa;
Pas alāvi [10]/lūtvā [11]1st Sing vacmi etc. For 3rd Pl use vadanti.
[12]Pas avāci/avoci

	321 vañc-1 'stray'	322 vad-1 'speak'	323 vadh-1 'kill'	324 van-8 'love'
Cit:	vañcati	vadati M	hanti[2]	vanoti M
Pas:	vacyate	udyate	vadhyate	vanyate
Fut:	vañciṣyati	vadiṣyati	vadhiṣyati	vaniṣyate
Cau:	vañcayati	vādayati	vadhayati	vănayati
Des:	vivañciṣati	vivadiṣati		vivaniṣate
Per:	vavañca	uvāda M		vavāna M
Aor:	avañcīt	avādīt[1] M	avadhīt M	avaniṣṭa[3]
CAo:	avavañcat	avīvadat		
Inf:	vañcitum	vaditum F		vanitum
Abs:	va(ñ)citvā	uditvā		
PPP:	vañcita-	udita-		vanita-
FPP:	vañcanīya-	vādanīya-		vananīya-
FPP:		vadya-	vadhya-	

	325 vand-1 'salute'	326 vap-1 'sow'	327 varṇ-10 'depict'	328 vaś-2 'wish'
Cit:	vandate A	vapati M	varṇayati	vaṣṭi [10]
Pas:	vandyate	upyate	varṇyate	uśyate
Fut:	vandiṣyate	vapsyati[4]		vaśiṣyati
Cau:	vandayati	vāpayati		vāśayati
Des:	vivandiṣate	vivapsati	vivarṇayiṣati	vivaśiṣati
Per:	vavande A	uvāpa M	varṇayām ā	uvāśa
Aor:	avandiṣṭa	avāpsīt[5] M	avavarṇat	avāśīt[6]
CAo:	avavandat	avīvapat		avīvaśat
Inf:	vanditum F	vaptum F	varṇ(ay)itum	vaśitum
Abs:	vanditvā	uptvā		uśitvā
PPP:	vandita-	up(i)ta-	varṇita-	uśita-
FPP:	vandanīya-	vapanīya-		
FPP:	vandya-	vāpya-		

[1]Pas avādi   [2]This and other missing forms from han (417).   [3]/avata
[4]/vapiṣyati   [5]Pas avāpi   [6]Pas avāśi

Table 27. Parts of Verbs 193

	329 vas-1 'dwell'	330 vas-2 'wear'	331 vas-10 'cut'	332 vah-1 'carry'
Cit:	vasati	vaste	vāsayati	vahati M
Pas:	uṣyate	vasyate	vāsyate	uhyate
Fut:	vatsyati[1]	vasiṣyate[5]	vāsayiṣyati	vakṣyati[6]
Cau:	vāsayati	vāsayati		vāhayati
Des:	vivatsati	vivasiṣate		vivakṣati
Per:	uvāsa	vavase		uvāha M
Aor:	avātsīt[2]	avasiṣṭa	avīvasat	avākṣīt[7]
CAo:	avīvasat	avīvasat		avīvahat
Inf:	vas(i)tum[3]	vasitum F	vāsayitum F	voḍhum F
Abs:	uṣitvā[4]	vasitvā		ūḍhvā
PPP:	uṣita-	vasita-	vāsita-	ūḍha-
FPP:	vāsanīya-			vāhanīya-
FPP:	vāsya-			vāhya-

	333 vā-2 'blow'	334 vāñch-1 'wish'	335 vāś-4 'bleat'	336 vic-7 'separate'
Cit:	vāti	vāñchati	vāśyate A	vinakti[9] M
Pas:	vāyate	vāñchyate	vāśyate	vicyate
Fut:	vāsyati	vāñchiṣyati	vāśiṣyate	vekṣyati
Cau:	vāpayati	vāñchayati	vāśayati	vecayati
Des:	vivāsati	vivāñchiṣati	vivāśiṣate	vivikṣati
Per:	vavau	vavāñcha	vavāśe	viveca M
Aor:	avāsīt	avāñchīt[8]	avāśiṣṭa	avicat[10]
CAo:			avavāśat	avīvicat
Inf:	vātum	vāñchitum	vāśitum	vektum
Abs:	vātvā	vāñchitvā	vāśitvā	viktvā
PPP:	vāta-	vāñchita-	vāśita-	vikta-
FPP:		vāñchanīya-		
FPP:			vāśya-	vekya-

[1] /vasiṣyati [2] Dual avāstām [3] FPP vastavya-/uṣitavya- [4] /uṣṭvā
[5] /vatsyate [6] /vahiṣyati [7] Mid avoḍha; Pas avāhi [8] Pas avāñchi
[9] Pl viñcanti [10] /avaikṣīt M

	337 vij-6 'quiver'	338 vid-2 'know'	339 vid-6 'find'	340 viś-6 'enter'
Cit:	vijate	vetti[1]	vindati M	viśati
Pas:	vijyate	vidyate	vidyate	viśyate
Fut:	vijiṣyati	vetsyati[2] M	vetsyati[2]	vekṣyati
Cau:	vejayati	vedayati M	vedayati	veśayati
Des:	vivijiṣati	vividiṣati	vivitsati	viviksati
Per:	vivije	viveda[3]	viveda M	viveśa M
Aor:	avijīt M	avedīt	avidat[5]	avikṣat M
CAo:	avīvijat	avīvidat		avīviśat
Inf:	vijitum	veditum[4] F	vettum F	veṣṭum F
Abs:		viditvā	viditvā	viṣṭvā
PPP:	vigna-	vidita-	vidita-[6]	viṣṭa-
FPP:		vedanīya-	vedanīya-	veśanīya-
FPP:		vedya-	vedya-	veśya-

	341 vī-2 'enjoy'	342 vṛ-5/9/1 'cover'	343 vṛj-7/1 'twist'	344 vṛt-1 'turn'
Cit:	veti[7]	vṛṇoti[9] M	vṛṇakti[12]	vartate
Pas:	vīyate	vriyate[10]	vṛjyate	vṛtyate
Fut:	veṣyati	varīṣyati	varjiṣyati[13]	vartiṣyate[14]
Cau:	vāyayati[8]	vărayati	varjayati	vartayati
Des:	vivīṣati	vivarīṣati	vivarjiṣati	vivartiṣate
Per:	vivāya	vavāra M	vavarja M	vavarta M
Aor:	avaiṣīt	avārīt[11] M	avarjīt M	avṛtat[15]
CAo:	avīvayat	avīvarat	avavarjat	avīvṛtat
Inf:	vetum	var(ī)tum	varjitum	vartitum F
Abs:		vṛtvā	varjitvā	vṛttvā[16]
PPP:	vīta-	vṛta-	vṛkta-	vṛtta-
FPP:		vărapīya-	varjanīya-	vartanīya-
FPP:		vărya-	varjya-	vartya-

[1]Pl vidanti   [2]/vediṣyati   [3]/veda [13], which however has present reference   [4]/vettum   [5]Mid avitta/avediṣṭa   [6]/vinna-/vitta-   [7]like eti [14]   [8]/vāpayati   [9]/vṛṇāti M/varati M   [10]Abs -vṛtya   [11]Mid avarīṣṭa/avṛta   [12]Pl vṛñjanti, Mid vṛ(ṅ)kte; or Act = varja(ya)ti   [13]/varkṣyati   [14]/vartsyati   [15]Mid avartiṣṭa   [16]/vartitvā

Table 27. *Parts of Verbs* 195

	345 vṛdh-1 'grow'	346 vṛṣ-1 'rain'	347 vṛh-6 'tear'	348 ve-1 'weave'
Cit:	vardhate A	varṣati M	vṛhati	vayati M
Pas:	vṛdhyate	vṛṣyate	vṛhyate	ūyate
Fut:	vardhiṣyate[1]	varṣiṣyati	varhiṣyati[4]	vayiṣyati[7]
Cau:	vardhayati	varṣayati	varhayati	vāyayati
Des:	vivardhiṣate	vivarṣiṣati	vivarhiṣati	vivāsati
Per:	vavardha M	vavarṣa M	vavarha	uvāya[8] M
Aor:	avṛdhat[2]	avarṣīt	avṛkṣat	avāsīt M[9]
CAo:	avīvṛdhat	avīvṛṣat		
Inf:	vardhitum	varṣitum	varhitum[5]	vātum[10] F
Abs:	vardhitvā[3]	vṛṣṭvā	varhitvā[6]	utvā
PPP:	vṛddha-	vṛṣṭa-	vṛḍha-	uta-
FPP:	vardhanīya-			
FPP:				

	349 vep-1 'tremble'	350 vyac-6 'embrace'	351 vyath-1 'suffer'	352 vyadh-4 'pierce'
Cit:	vepate A	vicati	vyathate A	vidhyati
Pas:		vicyate	vyathyate	vidhyate
Fut:	vepiṣyate	vyaciṣyati	vyathiṣyate	vyatsyati[11]
Cau:	vepayati	vyācayati	vyathayati	vyādhayati[12]
Des:	vivepiṣate	vivyaciṣati	vivyathiṣate	vivyatsati
Per:	vivepe	vivyāca	vivyathe	vivyādha
Aor:	avepiṣṭa	avyācīt	avyathiṣṭa	avyātsīt
CAo:		avivyacat		avivyadhat
Inf:	vepitum	vyacitum	vyathitum	veddhum F
Abs:		vicitvā	vyathitvā	viddhvā
PPP:		vicita-	vyathita-	viddha-
FPP:				
FPP:		vyathya-	vyathya-	vedhya-

[1]/vartsyati   [2]Mid avardhiṣṭa   [3]/vṛddhvā   [4]/varkṣyati   [5]/vardhum
[6]/vṛḍhvā   [7]/vāsyati   [8]/vavau M   [9]Mid avāsta   [10]/otum   [11]/vetsyati
[12]/vedhayati

	353 vraj-1 'proceed'	354 vraśc-6 'hew'	355 śaṃs-1 'praise'	356 śak-5/4 'be able'
Cit:	vrajati	vṛścati	śaṃsati M	śaknoti[5]
Pas:	vrajyate	vṛścyate	śasyate	śakyate
Fut:	vrajiṣyati	vraściṣyati	śaṃsiṣyati	śak(i)ṣyati M
Cau:	vrājayati	vraścayati	śaṃsayati	śākayati
Des:	vivrajiṣati	vivraściṣati	śiśaṃsiṣati	śikṣati M
Per:	vavrāja	vavraśca	śaśaṃsa M	śaśāka M
Aor:	avrājīt	avrākṣīt[1]	aśaṃsīt M	aśakat[6]
CAo:		avavraścat	aśaśaṃsat	aśīśakat
Inf:	vrajitum	vraścitum[2]	śaṃsitum[3]	śak(i)tum
Abs:	vrajitvā	vṛṣṭvā	śastvā[4]	śaktvā
PPP:	vrajita-	vṛkṇa-	śasta-	śak(i)ta-
FPP:			śaṃsanīya-	
FPP:	vrajya-		śasya-	śakya-

	357 śaṅk-1 'hesitate'	358 śap-1/4 'curse'	359 śam-4/1 'be quiet'	360 śam-10 'observe'
Cit:	śaṅkate	śap(y)ati M	śāmyati[7]	śāmayate
Pas:	śaṅkyate	śapyate	śamyate	śāmyate
Fut:	śaṅkiṣyate	śapsyati	śamiṣyati	
Cau:	śaṅkayati	śāpayati	śamayati	
Des:	śiśaṅkiṣate	śiśapsati	śiśamiṣati	śiśāmayiṣate
Per:	śaśaṅke	śaśāpa M	śaśāma	śāmayāṃ c
Aor:	aśaṅkiṣṭa	aśāpsīt M	aśamat	aśīśamata
CAo:		aśīśapat	aśīśamat	
Inf:	śaṅkitum F	śap(i)tum	śamitum	śāmayitum F
Abs:	śaṅkitvā	śap(i)tva	śamitvā[8]	
PPP:	śaṅkita-	śap(i)ta-	śānta-	
FPP:	śaṅkanīya-		śamanīya-	
FPP:	śaṅkya-		śāmya-	

[1]/avraścīt [2]/vraṣṭum [3]FPP śa(ṃ)stavya- [4]/śaṃsitvā [5]/śakyati
[6]Mid aśakta/aśakiṣṭa [7]/śamati [8]/śāntvā

Table 27. Parts of Verbs 197

	361 śās-2 'instruct'	362 śikṣ-1 'learn'	363 śiṣ-7/1 'remain'	364 śī-2 'sleep'
Cit:	śāsti [22]	śikṣate	śinaṣṭi[4]	śete [19]
Pas:	śiṣyate[1]	śikṣyate	śiṣyate	śayyate
Fut:	śāsiṣyati	śikṣiṣyate	śekṣyati M	śayiṣyate[5] A
Cau:	śāsayati	śikṣayati	śeṣayati	śāyayati
Des:	śiśāsiṣati		śiśikṣati	śiśayiṣate
Per:	śaśāsa	śiśikṣe	śiśeṣa M	śiśye
Aor:	aśiṣat	aśikṣiṣṭa	aśiṣat	aśayiṣṭa[6]
CAo:	aśaśāsat	aśiśikṣat	aśīśiṣat	aśīśayat
Inf:	śās(i)tum	śikṣitum	śeṣṭum	śayitum F
Abs:	śiṣṭvā[2]	śikṣitvā	śiṣṭvā	śayitvā
PPP:	śiṣṭa-[3]	śikṣita-	śiṣṭa-	śayita-
FPP:	śāsanīya-	śikṣaṇīya-		śayanīya-
FPP:	śiṣya-		śeṣya-	

	365 śuc-1 'grieve'	366 śudh-4 'be pure'	367 śubh-1/6 'shine'	368 śuṣ-4 'dry up'
Cit:	śocati M	śudhyati	śobhati[11] M	śuṣyati
Pas:	śucyate	śudhyate		śuṣyate
Fut:	śociṣyati	śotsyati	śobhiṣyati[12]	śokṣyati
Cau:	śocayati	śodhayati	śobhayati	śoṣayati
Des:	śuśuciṣati	śuśutsati	śuśobhiṣate	śuśukṣati
Per:		śuśodha	śuśobha[13] M	śuśoṣa
Aor:	aśocīt[7] M	aśudhat[10]	aśubhat[14]	aśuṣat
CAo:	aśūśucat	aśūśudhat	aśūśubhat	aśūśuṣat
Inf:	śocitum[8]	śoddhum	śobhitum[15]	śoṣṭum
Abs:	śocitvā		śobhitvā	
PPP:	śocita-[9]	śuddha-	śobhita-[16]	śuṣka-
FPP:	śocanīya-	śodhanīya-		śoṣaṇīya-
FPP:	śocya-	śodhya-		śoṣya-

[1]/śāsyate [2]/śāsitvā [3]/śāsita- [4]Pl śiṃsanti [5]/śeṣyate [6]Pas aśāyi
[7]/aśucat [8]/śoktum [9]/śucita- [10]Pas aśodhi [11]/śumbhati M
[12]/śumbhiṣyati [13]/śuśumbha M [14]/aśumbhīt; Mid aśobhiṣṭa
[15]/śumbhitum [16]/śubhita-

	369 śṝ-9 'crush'	370 ścut-1 'drip'	371 śyai-1 'congeal'	372 śrath-1/9 'get loose'
Cit:	śṛṇāti	ścotati	śyāyati M	śrathati[5] M
Pas:	śīryate	ścutyate	śīyate	--[6]
Fut:	śarīṣyati	ścotiṣyati	śyāsyate	śrathiṣyati[7]
Cau:	śārayati	ścotayati	śyāyayati[3]	śrāthayati[8]
Des:	śiśariṣati	cuścotiṣati	śiśyāsate	śiśranthiṣati
Per:	śaśāra	cuścota	śiśye	śaśrātha[9] M
Aor:	aśārīt	aścotīt[1]	aśyāsta	aśrāthīt[10]
CAo:	aśīśarat	acuścutat		aśiśrathat
Inf:	śarītum	ścotitum	śyātum	śrathitum[11]
Abs:				śrathitvā[12]
PPP:	śīrṇa-	ścutita-[2]	śyāna-[4]	śṛthita-[13]
FPP:				
FPP:			śyāya-	

	373 śram-4 'weary'	374 śrambh-1 'err'	375 śrā-2[16] 'cook'	376 śri-1 'take refuge'
Cit:	śrāmyati	śrambhate	śrā(ya)ti	śrayati M
Pas:	śramyate			śrīyate[18]
Fut:	śramiṣyati	śrambhiṣyate	śrāsyati	śrayiṣyati
Cau:	śrāmayati	śrambhayati	śrāpayati	śrāyayati[19]
Des:	śiśramiṣati		śiśrāsati	śiśrīṣati
Per:	śaśrāma	śaśrambhe	śaśrau	śiśrāya M
Aor:	aśramīt[14]	aśrambhiṣṭa	aśrāsīt	aśiśriyat[20] M
CAo:	aśiśramat		aśiśrapat	aśiśrayat
Inf:	śramitum	śrambhitum	śrātum	śrayitum F
Abs:	śrāntvā[15]			śrayitvā
PPP:	śrānta-	śrabdha-	śrāta-[17]	śrita-
FPP:		śrambhaṇīya-		śrayaṇīya-
FPP:				śrāya-

[1]/aścutat [2]/ścotita- [3]/śyāpayati [4]/śīna-/śīta-
[5]/śrathnāti M/śranthati [6]Abs -śrathya [7]/śranthiṣyati [8]/śranthitum
[9]/śaśrantha M [10]/aśranthīt [11]/śranthitum [12]/śranthitvā
[13]/śrathita- [14]/aśramat [15]/śramitvā [16]/śrai-1 [17]/śrāṇa-
[18]Abs -śritya [19]/śrāpayati [20]Pas aśrāyi

Table 27. Parts of Verbs 199

	377 śru-5 'hear'	378 ślāgh-1 'confide'	379 śvas-2/1 'breathe'	380 śvi-1 'swell'
Cit:	śṛṇoti M	ślāghate	śvasiti[3]	śvayati
Pas:	śrūyate[1]	ślāghyate	śvasyate	śūyate
Fut:	śroṣyati	ślāghiṣyate	śvasiṣyati	śvayiṣyati
Cau:	śrāvayati	ślāghayati	śvāsayati	śvāyayati
Des:	śuśrūṣate	śiślāghiṣate	śiśvasiṣati	śiśvayiṣati
Per:	śuśrāva	śaślāghe	śaśvāsa	śiśvāya[4]
Aor:	aśrauṣīt	aślāghiṣṭa	aśvasīt	aśva(yī)t
CAo:	aśiśravat	aśaślaghat	aśiśvasat	aśūśavat
Inf:	śrotum F	ślāghitum	śvasitum F	śvayitum
Abs:	śrutvā		śvasitvā	śvayitvā
PPP:	śruta-	ślāghita-	śvas(i)ta-	śūna-
FPP:	śrāvaṇīya-	ślāghanīya-	śvāsanīya-	
FPP:	śrāvya-	ślāghya-	śvāsya-	

	381 sañj-1 'adhere'	382 sad-1 'sit'	383 sah-1 'endure'	384 sādh-5/1 'accomplish'
Cit:	sa(ñ)jati	sīdati M	sahate A	sādhnoti[10]
Pas:	sajyate	sadyate	sahyate	sādhyate
Fut:	saṅkṣyati	satsyati[5]	sahiṣyate[7]	sātsyati
Cau:	sañjayati	sādayati M	sāhayati	sādhayati
Des:	sisaṅkṣati	siṣatsati	sisahiṣate	siṣātsati
Per:	sasañja	sasāda M	sehe A	sasādha
Aor:	asāṅkṣīt	asadat	asahiṣṭa	asātsīt
CAo:	asasañjat	asīṣadat	asīṣahat	asīṣadhat
Inf:	sa(ṅ)ktum F	sattum[6]	soḍhum[8] F	sāddhum[11]
Abs:	saktvā	sattvā	soḍhvā[9]	sāddhvā
PPP:	sakta-	sanna-	soḍha-	saddha-
FPP:	sañjanīya-	sādanīya-	sahanīya-	sādhanīya-
FPP:	sajya-	sādya-	sāhya-	sādhya-

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[1]Abs -śrutya [2]Pas aśrāvi [3]/śvasati [4]/śuśāva [5]/sīdiṣyati
[6]/sīditum [7]/sakṣyate [8]/sahitum [9]/sahitvā [10]/sādhati M
[11]/sādhitum

	385 si-5/9 'bind'	386 sic-6 'sprinkle'	387 sidh-1 'repel'	388 sidh-4 'succeed'
Cit:	sinoti[1] M	siñcati M	sedhati	sidhyati M
Pas:	sīyate	sicyate	sidhyate	sidhyate
Fut:	sisyati	seksyati	setsyati[5]	setsyati
Cau:	sāyayati	secayati[4]	sedhayati	sādhayati[8]
Des:	sisīṣati	sisikṣati	sisedhiṣati	sisitsati
Per:	siṣāya[2] M	siṣeca M	siṣedha M	siṣedha
Aor:	asaiṣīt M	asicat M	asedhīt	asidhat
CAo:	asīṣayat	asīṣicat	asīṣidhat	asīṣidhat
Inf:	setum	sektum F	seddhum[6]	seddhum
Abs:	sitvā	siktvā	sedhitvā[7]	siddhvā[9]
PPP:	sita-[3]	sikta-	siddha-	siddha-
FPP:		secanīya-	sedhanīya-	
FPP:	seya-	secya-	sedhya-	

	389 siv-4 'sew'	390 su-5 'press'	391-1 'achieve'	392 sr-1 'flow'
Cit:	sīvyati	sunoti M	sūdate	sarati M
Pas:	sīvyate	sūyate		sriyate[14]
Fut:	seviṣyati	soṣyati[12]	sūdiṣyati	sariṣyati
Cau:	sevayati[10]	sāvayati	sūdayati	sārayati
Des:	siseviṣati	susūṣati M	susūdiṣate	sisīrṣati
Per:	siṣeva	suṣāva M	susūde	sasāra M
Aor:	asevīt	asauṣīt[13] M	asūdiṣṭa	asarat[15]
CAo:	asīṣivat	asūṣavat	asūsudat	
Inf:	sevitum F	sotum	sūditum	sartum F
Abs:	sevitvā[11]	sutvā		sṛtvā
PPP:	syūta-	suta-		sṛta-
FPP:				sāraṇīya-
FPP:	sīvya-			sārya-

[1]/sināti M   [2]/sasau   [3]/sina-,   [4]/siñcayati   [5]/sedhiṣyati   [6]/sedhitum
[7]/sidh(it)vā   [8]/sedhayati   [9]/sedhitvā   [10]/sīvayati   [11]/syūtvā
[12]/saviṣyati   [13]/asāvīt M   [14]Abs -sṛtya   [15]/asārṣīt

Table 27. Parts of Verbs   201

	393 srj-6/4 'emit'	394 srp-1 'creep'	395 sev-1 'serve'	396 skand-1 'dart'
Cit:	srjati[1]	sarpati M	sevate	skandati
Pas:	srjyate	srpyate	sevyate	ska(n)dyate
Fut:	srakṣyati M	sarpsyati[3]	seviṣyate A	skantsyati
Cau:	sarjayati	sarpayati	sevayati	skandayati
Des:	sisrkṣati M	sisrpsati	siseviṣate	ciskantsati
Per:	sasarja M	sasarpa	siṣeve	caskanda M
Aor:	asrākṣīt[2]	asrpat	aseviṣṭa	aska(n)dat[5]
CAo:	asasarjat	asasarpat	asiṣevat	acaskandat
Inf:	sraṣṭum F	sarp(i)tum[4]	sevitum F	skanditum
Abs:	srṣṭvā	srptvā	sevitvā	skanttvā
PPP:	srṣṭa-	srpta-	sevita-	skanna-
FPP:			sevanīya-	
FPP:	sarjya-		sevya-	

	397 stambh-9 'uphold'	398 stu-2 'praise'	399 str-5/9 'overthrow'	400 sthā-1 'stand'
Cit:	stabhnāti[6]	stauti M	strṇoti[11] M	tiṣṭati M
Pas:	stabhyate	stūyate	staryate[12]	sthīyate[15]
Fut:	stambhiṣyati	stoṣyati	stariṣyati	sthāsyati
Cau:	stambhayati	stāvayati	stārayati	sthāpayati
Des:	tistambhiṣati	tuṣṭūṣati	tistīrṣati	tiṣṭhāsati
Per:	tastambha M	tuṣṭāva M	tastāra M	tasthau
Aor:	astambhīt[7] M	astauṣīt[10] M	astār(ṣ)īt M	asthāt M
CAo:	atastambhat	atuṣṭavat	atastarat	atiṣṭhipat
Inf:	stambhitum[8]	stotum	star(ī)tum	sthātum F
Abs:	stambhitvā[9]	stutvā	strtvā[13]	sthitvā
PPP:	stabdha-	stuta-	strta-[14]	sthita-
FPP:	stambhanīya-	stavanīya-		
FPP:		stavya-		stheya-

[1]Mid srjyate [2]Mid asrṣṭa [3]/srapsyati [4]/srap(i)tum [5]/askāntsīt
[6]/stabhnoti; Mid stambhate [7]/astambhat [8]/stabdhum [9]/stabdhvā
[10]/astāvīt [11]/strṇāti M [12]/stīryate/striyate [13]/stīrtvā [14]/stīrṇa-
[15]Abs -sthāya; Prec Act stheyāt

	401 snā-2 'bathe'	402 snih-4 'love'	403 spardh-1 'strive'	404 spṛś-6 'touch'
Cit:	snāti	snihyati	spardhate	spṛśati M
Pas:	snāyate	snihyate	spardhyate[5]	spṛśyate
Fut:	snāsyati M	snehiṣyati[1]	spardhiṣyate	sparkṣyati[7]
Cau:	snāpayati	snehayati	spardhayati	sparśayati
Des:	sisnāsati	sisnikṣati	pispardhiṣate	pispṛkṣati
Per:	sasnau	siṣṇeha	paspardhe[6]	pasparśa M
Aor:	asnāsīt	asnihat	aspardhiṣṭa	asprākṣīt[8]
CAo:		asiṣṇihat		apasparśat
Inf:	snātum F	snegdhum[2]	spardhitum	sparṣṭum[9] F
Abs:	snātvā	snigdhvā[3]	spardhitvā	spṛṣṭvā
PPP:	snāta-	snigdha-[4]	spardhita-	spṛṣṭa-
FPP:			spardhanīya-	sparśanīya-
FPP:	sneya-	snehya-	spardhya-	spṛśya-

	405 spṛh-10 'desire'	406 sphur-6 'dart'	407 smi-1 'smile'	408 smṛ-1 'remember'
Cit:	spṛhayati	sphurati	smayate	smarati
Pas:	spṛhyate		smīyate[11]	smaryate[13]
Fut:	spṛhayiṣyati	sphuriṣyati	smeṣyate	smariṣyati
Cau:		sphorayati	smāyayati	smārayati
Des:	pispṛhayiṣati	pusphuriṣati	sismayiṣate	susmūrṣate
Per:	spṛhayām ā	pusphora M	siṣmiye	sasmāra
Aor:	apispṛhat	asphurīt[10]	asmeṣṭa[12]	asmārṣīt
CAo:		apusphurat		asasmarat
Inf:	spṛhayitum	sphuritum	smetum F	smartum F
Abs:	spṛhayitvā		smitvā	smṛtvā
PPP:	spṛhita-	sphurita-	smita-	smṛta-
FPP:	spṛhanīya-		smayanīya-	smaraṇīya-
FPP:			smāya-	smarya-

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[1]/sneksyati   [2]/snehitum   [3]/snihitvā   [4]/snīdha-   [5]Abs -spṛdhya
[6]/paspṛdhe   [7]/sprakṣyati   [8]/aspārkṣīt/aspṛkṣat   [9]/spraṣṭum F
[10]/asphorīt   [11]Abs -sm(ay)itya   [12]/asmayiṣṭa   [13]Abs -smṛtya

Table 27. Parts of Verbs 203

	409 syand-1 'flow'	410 sru-1 'flow'	411 svañj-1 'embrace'	412 svad-1 'relish'
Cit:	syandate	sravati	svajate	svădate A
Pas:	syandyate		svajyate	--[7]
Fut:	syandiṣyate[1]	sroṣyati[3]	svaṅkṣyate[4]	
Cau:	syandayati	srāvayati	svañjayati	svădayati
Des:	sisyandiṣate	susrūṣati	sisvaṅkṣate	sisvădiṣate
Per:	sasyande	susrāva M	sasvañje	sasvăde
Aor:	asyandat[2]	asrāvīt	asvaṅkta[5]	asvadiṣṭa
CAo:	asiṣyadat	asusravat	asasvañjat	asiṣvadat
Inf:	syan(di)tum	srotum	sva(ṅ)ktum	svăditum
Abs:	syan(di)tvā		sva(ṅ)ktvā[6]	
PPP:	syanna-	sruta-	svakta-	svadita-
FPP:				svādanīya-
FPP:	syandya-	srāvya-	svajya-	svādya-

	413 svan-1 'resound'	414 svap-2 'sleep'	415 svid-4/1 'sweat'	416 svṛ-1 'sound'
Cit:	svanati	svapiti	svidyati[9]	svarati
Pas:		supyate	svidyate	
Fut:	svaniṣyati	svapsyati	svetsyate[10]	svariṣyati
Cau:	svănayati	svăpayati	svedayati	svărayati
Des:	sisvaniṣate	suṣupsati	sisvidiṣate	sisvariṣati
Per:	sasvāna	suṣvāpa	siṣveda M	sasvāra
Aor:	asvănīt	asvāpsīt[8]	asvidat[11]	asvār(ṣ)īt
CAo:	asiṣvanat	asiṣvapat	asiṣvidat	asiṣvarat
Inf:	svanitum	svaptum F	sveditum[12]	svar(i)tum
Abs:		suptvā	sviditvā	
PPP:	svanita-	supta-	svidita-[13]	
FPP:				
FPP:			svedya-	svārya-

[1]/syantsyate [2]Mid asyan(t)ta/asyandiṣṭa [3]/sraviṣyati [4]/svajiṣyate
[5]Pas asvañji [6]/svajitvā [7]Abs -svādya [8]Pas asvāpi [9]Mid svedate
[10]/svediṣyate [11]Mid asvediṣṭa [12]/svettum [13]/svedita-/svinna-

	417 han-2 'kill'	418 hary-1 'enjoy'	419 has-1 'laugh'	420 hā-3 'abandon'
Cit:	hanti [23]	haryati M	hasati M	jahāti [17]
Pas:	hanyate[1]		hasyate	hīyate[6]
Fut:	haniṣyati[2]		hasiṣyati	hāsyati
Cau:	ghātayati		hāsayati	hāpayati
Des:	jighāṃsati[3]	jiharyiṣati	jihasiṣati	jihāsati
Per:	jaghāna M	jaharya	jahāsa M	jahau M
Aor:	avadhīt[4] M	aharyīt	ahasīt[5]	ahā(sī)t[7]
CAo:	ajīghanat		ajīhasat	ajīhapat
Inf:	hantum F		hasitum	hātum F
Abs:	hatvā		hasitvā	hitvā
PPP:	hata-		hasita-	hīna-
FPP:			hasanīya-	
FPP:			hāsya-	heya-

	421 hā-3 'go forth'	422 hi-5 'impel'	423 hiṃs-1/7 'injure'	424 hu-3 'sacrifice'
Cit:	jihīte [18]	hinoti M	hiṃsati[8]	juhoti M
Pas:	hāyate	hīyate	hiṃsyate	hūyate
Fut:	hāsyate	heṣyati	hiṃsiṣyati	hoṣyati
Cau:	hāpayati	hāyayati	hiṃsayati	hāvayati
Des:	jihāsate	jihīṣati	jihiṃsiṣati	juhūṣati
Per:	jahe	jighāya M	jihiṃsa	juhāva[9] M
Aor:	ahāsta[7]	ahaiṣīt[7]	ahiṃsīt	ahauṣīt[10]
CAo:	ajīhapat	ajīhayat	ajihiṃsat	ajūhavat
Inf:	hātum F	hetum F	hiṃsitum F	hotum F
Abs:	hātvā		hiṃsitvā	hutvā
PPP:	hāna-	hita-	hiṃsita-	huta-
FPP:			hiṃsanīya-	
FPP:			hiṃsya-	havya-

[1]Abs -hanya/-hatya   [2]/haṃsyati   [3]Int jaṅghanyate   [4]from vadh (323)
[5]Pas ahāsi   [6]Abs -haya; Prec Act heyāt   [7]Pas ahāyi
[8]/hinasti—hiṃsanti   [9]/juhavām āsa   [10]Pas ahāvi

Table 27. Parts of Verbs 205

	425 hṛ-1 'take'	426 hṛṣ-4 'rejoice'	427 hras-1 'diminish'	428 hrād-1 'rattle'
Cit:	harati M	hṛṣyati M	hrasati M	hrādate
Pas:	hriyate[1]	hṛṣyate		
Fut:	hariṣyati[2]	harṣiṣyati	hrasiṣyati	hrādiṣyate
Cau:	hārayati	harṣayati	hrāsayati	hrādayati
Des:	jihīrṣati	jiharṣiṣati	jihrasiṣati	
Per:	jahāra M	jaharṣa M	jahrāsa	jahrāde
Aor:	ahārṣīt[3]	ahṛṣat[4]	ahrāsīt	ahrādiṣṭa
CAo:	ajīharat	ajīhṛṣat	ajihrasat	
Inf:	hartum F	harṣitum	hrasitum	hrāditum
Abs:	hṛtvā			
PPP:	hṛta-	hṛṣṭa-[5]	hras(i)ta-	hrādita-
FPP:	haraṇīya-		hrāsanīya-	
FPP:	hārya-			

	429 hrī-3 'blush'	430 hlād-1 'refresh'	431 hvṛ-1 'bend'	432 hve-1 'call'
Cit:	jihreti	hlādate	hvarati	hvayati M
Pas:	hrīyate		hvaryate	hūyate
Fut:	hreṣyati	hlādiṣyate	hvariṣyati	hvāsyati[9]
Cau:	hrepayati	hlādayati	hvārayati	hvāyayati
Des:	jihrīṣati	jihlādiṣate	juh(v)ūrṣati	juhūṣati
Per:	jihrāya[6]	jahlāde	jahvāra	juhāva M
Aor:	ahraiṣīt[7]	ahlādiṣṭa	ahvārṣīt	ahvat[10] M
CAo:	ajihripat	ajihladat		ajūhavat
Inf:	hretum	hlāditum	hvartum	hvātum F
Abs:	hrītvā			hūtvā
PPP:	hrīta-[8]	hlanna-	hvṛta-	hūta-
FPP:				
FPP:				havya-

[1] Abs -hṛtya [2] Prec Mid hṛṣīṣṭa [3] Mid ahṛta; Pas ahāri [4] Pas aharṣi
[5] /hṛṣita- [6] /jihrayām āsa [7] Pas ahrāyi [8] /hrīṇa- [9] /hvayiṣyati
[10] /ahvāsīt; Pas ahvāyi/ahāvi

16a adhi + i
'study'

Cit: adhīte [14]
Pas: adhīyate[1]
Fut: adhyeṣyate
Cau: adhyāpayati
Des: adhīyiṣate
Per: adhīye
Aor: adhyaiṣṭa
CAo: adhyāpipat
Inf: adhyetum F
Abs:
PPP: adhīta-
FPP:
FPP: adhyeya-

[1]Abs adhītya

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caklp-...	50	Per	calisy-...	96	Fut	cukrodh-.	54	Per
cakr-...	45	Per	caly-....	96	Pas	cukroś-..	55	Per
cakr-...	49	Per	cas-.....	92	Cit	cuksud-..	63	Per
cakram-..	51	Per	caskand-.	396	Per	cuksudh-.	64	Per
cakrām-..	51	Per	cāmay-..	93	Cau	cuksod-..	63	Per
caks-....	41	Per	cāyay-...	97	Cau	cuksodh-.	64	Per
caks-....	92	Cit	cāray-...	94	Cau	cucyuv-..	104	Per
caks-....	92	Per	cālay-...	96	Cau	cuścut-..	370	Per
caksan-..	57	Per	cikay-...	97	Per	cuścot-...	370	Per
caksan-..	58	Per	cikāy-...	97	Per	crt-.....	102	Cit
caksam-..	58	Per	cike-....	97	Per	crty-....	102	Pas
caksay-..	92	Cau	ciky-....	97	Per	crnt-....	102	Cit
caksar-...	59	Per	cikray-...	52	Per	cet-.....	98	Cit
caksān-..	57	Per	cikrāy-...	52	Per	cetay-...	98	Cau
caksām-..	58	Per	cikriy-...	52	Per	cetisy-...	98	Fut
caksār-...	59	Per	cikrīd- ...	53	Per	cem-....	93	Per
caksy-....	92	Pas	cikliś-...	56	Per	cer-.....	94	Per
cakhan-..	66	Per	cikleś-...	56	Per	cel-.....	96	Per
cakhād-..	67	Per	cikles-...	56	Per	cest-....	103	Cit
cakhān-..	66	Per	ciksay-...	61	Per	cestay-...	103	Cau
cakhn-...	66	Per	ciksāy-...	61	Per	cestisy-..	103	Fut

Table 28. Verb Stems 217

jīry- . . . . . 114 Pas	ḍhauky- . . 118 Pas	tarday- . . 130 Cau
jīv- . . . . . 112 Cit	taṃsy- . . . 121 Fut	tardiṣy- . . 130 Fut
jīvay- . . . . 112 Cau	taks- . . . . 119 Cit	tarpay- . . 131 Cau
jīviṣy- . . . 112 Fut	takṣay- . . 119 Cau	tarpiṣy- . . 131 Fut
jīvy- . . . . 112 Pas	takṣiṣy- . . 119 Fut	tarpsy- . . . 131 Fut
jugup- . . . 79 Per	takṣy- . . . 119 Pas	tarsay- . . . 132 Cau
juguv- . . . 78 Per	takṣy- . . . 119 Fut	tarsiṣy- . . 132 Fut
juguh- . . . 80 Per	tatakṣ- . . . 119 Per	tastambh- 397 Per
jugū- . . . 80 Per	tatan- . . . . 121 Per	tastar- . . . 399 Per
jugūh- . . . 80 Per	tatap- . . . 122 Per	tastār- . . . 399 Per
jugo- . . . . 80 Per	tatam- . . . 123 Per	tasth- . . . . 400 Per
jugop- . . . 79 Per	tatar- . . . . 133 Per	tāḍay- . . . 120 Cit
jughuṣ- . . 89 Per	tatard- . . . 130 Per	tāḍayiṣy- . 120 Fut
jughoṣ- . . 89 Per	tatarp- . . . 131 Per	tāḍy- . . . . 120 Pas
jujuṣ- . . . 113 Per	tatarṣ- . . . 132 Per	tānay- . . . 121 Cau
juṣ- . . . . . 113 Cit	tatān- . . . . 121 Per	tāpay- . . . 122 Cau
juṣy- . . . . 113 Pas	tatāp- . . . 122 Per	tāmy- . . . 123 Cit
juhav- . . . 424 Cit	tatām- . . . 123 Per	tāy- . . . . . 121 Pas
juhav- . . . 424 Per	tatār- . . . . 133 Per	tāray- . . . 133 Cau
juhav- . . . 432 Per	tatṛd- . . . . 130 Per	tiṣṭh- . . . . 400 Cit
juhāv- . . . 424 Per	tatṛp- . . . . 131 Per	tīry- . . . . . 133 Pas
juhāv- . . . 432 Per	tatṛṣ- . . . . 132 Per	tutud- . . . 126 Per
juhu- . . . . 424 Cit	tatṛṣ- . . . . 135 Per	tutur- . . . 127 Cit
juhuv- . . . 424 Per	tatyak- . . . 134 Per	tutuṣ- . . . 129 Per
juhuv- . . . 432 Per	tatyaj- . . . 134 Per	tutod- . . . 126 Per
juho- . . . . 424 Cit	tatyāj- . . . 134 Per	tutor- . . . 127 Cit
juho- . . . . 424 Per	tatr- . . . . . 136 Per	tutoṣ- . . . 129 Per
juhv- . . . . 424 Cit	tatrap- . . . 131 Per	tud- . . . . . 126 Cit
jer- . . . . . 114 Per	tatras- . . . 135 Per	tudy- . . . . 126 Pas
jeṣy- . . . . 110 Fut	tatrās- . . . 135 Per	tur- . . . . . 127 Cit
joṣay- . . . 113 Cau	tatvar- . . . 137 Per	tuṣṭav- . . . 398 Per
joṣiṣy- . . . 113 Fut	tan- . . . . . 121 Cit	tuṣṭāv- . . . 398 Per
jñāpay- . . 115 Cau	taniṣy- . . . 121 Fut	tuṣṭu- . . . 398 Per
jñāy- . . . . 115 Pas	tany- . . . . 121 Pas	tuṣṭuv- . . 398 Per
jñāsy- . . . 115 Fut	tap- . . . . . 122 Cit	tuṣṭo- . . . . 398 Per
jyapay- . . 116 Cau	tapiṣy- . . . 122 Fut	tuṣy- . . . . 129 Cit
jyasy- . . . 116 Fut	tapy- . . . . 122 Pas	tuṣy- . . . . 129 Pas
jval- . . . . . 117 Cit	tapsy- . . . 122 Fut	tṛnat- . . . . 130 Cit
jvalay- . . . 117 Cau	tamay- . . . 123 Cau	tṛnad- . . . 130 Cit
jvaliṣy- . . . 117 Fut	tamiṣy- . . 123 Fut	tṛdy- . . . . 130 Pas
jvaly- . . . . 117 Pas	tamay- . . . 123 Cau	tṛnt- . . . . 130 Cit
jvālay- . . . 117 Cau	tar- . . . . . 133 Cit	tṛnd- . . . . 130 Cit
ḍuḍhauk- 118 Per	tariṣy- . . . 133 Fut	tṛpy- . . . . 131 Cit
ḍhauk- . . 118 Cit	tarīṣy- . . . 133 Fut .	tṛpy- . . . . 131 Pas
ḍhaukay- . 118 Cau	tarkay- . . 124 Cit	tṛṣy- . . . . 132 Cit
ḍhaukiṣy- 118 Fut	tarkayiṣy- 124 Fut	tejay- . . . . 125 Cit
	tarky- . . . 124 Pas	

Table 28. Verb Stems 219

diś-	150	Cit	dṛṇ-	162	Cit	drohay-	166	Cau
diśy-	150	Pas	dṛpy-	159	Cit	dvik-	167	Cit
dih-	151	Cit	dṛpy-	159	Pas	dviḍ-	167	Cit
dihy-	151	Pas	dṛṣy-	160	Pas	dviṣ-	167	Cit
dīkṣ-	152	Cit	de-	146	Cit	dviṣy-	167	Pas
dīkṣay-	152	Cau	dekṣy-	150	Fut	dve-	167	Cit
dīkṣiṣy-	152	Fut	deg-	151	Cit	dvek-	167	Cit
dīkṣy-	152	Pas	debh-	142	Per	dvekṣy-	167	Fut
dīpay-	153	Cau	dem-	141	Per	dveṣ-	167	Cit
dīpiṣy-	153	Fut	dev-	149	Cit	dveṣay-	167	Cau
dīpy-	153	Cit	devay-	148	Cau	dhakṣy-	145	Fut
dīpy-	153	Pas	devay-	149	Cau	dhat-	168	Cit
dīy-	146	Pas	deviṣy-	148	Fut	dhad-	168	Cit
dīy-	147	Pas	deviṣy-	149	Fut	dham-	174	Cit
dīry-	162	Pas	deśay-	150	Cau	dhamiṣy-	174	Fut
dīvy-	148	Cit	deṣ-	144	Per	dhay-	173	Cit
dīvy-	148	Pas	deh-	145	Per	dhar-	171	Cit
dug-	157	Cit	deh-	151	Cit	dhariṣy-	171	Fut
dudav-	154	Per	dehay-	151	Cau	dharṣiṣy-	172	Fut
dudāv-	154	Per	dokṣy-	156	Fut	dhāpay-	168	Cau
duduv-	154	Per	dog-	157	Cit	dhāpay-	173	Cau
duduṣ-	156	Per	dolay-	155	Cit	dhāray-	171	Cau
duduh-	157	Per	doṣay-	156	Cau	dhārṣay-	172	Cau
dudoṣ-	156	Per	doṣy-	154	Fut	dhāv-	169	Cit
dudoh-	157	Per	doh-	157	Cit	dhāvay-	169	Cau
dudrav-	165	Per	dohay-	157	Cau	dhāvay-	170	Cau
dudrāv-	165	Per	dyut-	163	Pas	dhāviṣy-	169	Fut
dudru-	165	Per	dyot-	163	Cit	dhāvy-	169	Pas
dudruv-	165	Per	dyotay-	163	Cau	dhāsy-	168	Fut
dudruh-	166	Per	dyotiṣy-	163	Fut	dhāsy-	173	Fut
dudro-	165	Per	drakṣy-	160	Fut	dhik-	151	Cit
dudro-	166	Per	drapsy-	159	Fut	dhig-	151	Cit
dudrog-	166	Per	drav-	165	Cit	dhīy-	168	Pas
dudroh-	166	Per	drā-	164	Cit	dhīy-	173	Pas
dudhav-	170	Per	drāpay-	164	Cau	dhuk-	157	Cit
dudhāv-	170	Per	drāy-	164	Pas	dhug-	157	Cit
dudhuv-	170	Per	drāvay-	165	Cau	dhun-	170	Cit
dun-	154	Cit	drāsy-	164	Fut	dhūy-	170	Pas
duṣy-	156	Cit	driy-	158	Cit	dhṛṣṇ-	172	Cit
duṣy-	156	Pas	driy-	158	Pas	dhe-	168	Cit
duh-	157	Cit	druhiṣy-	166	Fut	dhek-	151	Cit
duhy-	157	Cit	druhy-	166	Cit	dhekṣy-	151	Fut
dūy-	154	Pas	druhy-	166	Pas	dhok-	157	Cit
dṛṃh-	161	Cit	drūy-	165	Pas	dhokṣy-	157	Fut
dṛṃhay-	161	Cau	drokṣy-	166	Fut	dhoṣy-	170	Fut
dṛṃhiṣy-	161	Fut	droṣy-	165	Fut	dhmāpay-	174	Cau

Table 28. Verb Stems 221

papāṭh-	195	Per	pinaṣ-	205	Cit	pṛcy-	212	Pas
papāt-	197	Per	pinv-	203	Cit	pṛñc-	212	Cit
papār-	210	Per	pinvay-	203	Cau	pṛṇ-	210	Cit
papṛc-	212	Per	pinviṣy-	203	Fut	pṛṇ-	211	Cit
papr-	210	Per	pinvy-	203	Pas	pṛṇak-	212	Cit
papr-	211	Per	pipar-	210	Cit	pṛṇac-	212	Cit
papracch-	214	Per	pipinv-	203	Per	pekṣy-	205	Fut
paprath-	215	Per	pipiś-	204	Per	pec-	193	Per
paphal-	218	Per	pipiṣ-	205	Per	pet-	194	Per
paphāl-	218	Per	pipṛ-	210	Cit	peth-	195	Per
pariṣy-	210	Fut	pipeś-	204	Per	peṇ-	196	Per
pariṣy-	211	Fut	pipeṣ-	205	Per	pet-	197	Per
parīṣy-	210	Fut	pipy-	213	Per	ped-	198	Per
parcay-	212	Cau	pipr-	210	Cit	peśay-	204	Cau
parciṣy-	212	Fut	pipr-	216	Per	peśiṣy-	204	Fut
palāy-	199	Cit	pipray-	216	Per	peṣay-	205	Cau
palāyay-	199	Cau	piprāy-	216	Per	poṣ-	207	Cit
palāyiṣy-	199	Fut	pipre-	216	Per	poṣay-	207	Cau
palāyy-	199	Pas	pib-	201	Cit	poṣiṣy-	207	Fut
pav-	208	Cit	piś-	204	Cit	pyāy-	213	Cit
paviṣy-	208	Fut	piśy-	204	Pas	pyāyay-	213	Cau
paśy-	200	Cit	piṣy-	205	Pas	pyāyiṣy-	213	Fut
paspardh-	403	Per	pīḍay-	206	Cit	prakṣy-	214	Fut
pasparś-	404	Per	pīḍayiṣy-	206	Fut	pracchay-	214	Cau
paspṛdh-	403	Per	pīḍy-	206	Pas	prath-	215	Cit
paspṛś-	404	Per	pīy-	201	Pas	prathay-	215	Cau
pā-	202	Cit	pun-	208	Cit	prathiṣy-	215	Fut
pācay-	193	Cau	pupav-	208	Per	priy-	211	Cit
pātay-	194	Cau	pupāv-	208	Per	priy-	211	Pas
pāṭhay-	195	Cau	pupuv-	208	Per	prīṇ-	216	Cit
pāṇay-	196	Cau	pupuṣ-	207	Per	prīṇay-	216	Cau
pātay-	197	Cau	pupo-	208	Per	prīy-	216	Pas
pāday-	198	Cau	pupoṣ-	207	Per	preṣy-	216	Fut
pāy-	202	Pās	pupluv-	217	Per	plav-	217	Cit
pāyay-	201	Cau	puṣṇ-	207	Cit	plāvay-	217	Cau
pāray-	210	Cau	puṣy-	207	Pas	plūy-	217	Pas
pāray-	211	Cau	pusphur-	406	Per	ploṣy-	217	Fut
pāry-	210	Pās	pusphor-	406	Per	phal-	218	Cit
pālay-	202	Cau	pūjay-	209	Cit	phaliṣy-	218	Fut
pāvay-	208	Cau	pūjayiṣy-	209	Fut	phālay-	218	Cau
pāsy-	201	Fut	pūjy-	209	Pas	phel-	218	Per
pāsy-	202	Fut	pūy-	208	Pas	bamh-	219	Cit
pimś-	204	Cit	pūray-	210	Cau	bamhay-	219	Cau
pims-	205	Cit	pṛṅk-	212	Cit	bamhiṣy-	219	Fut
piṇḍ-	205	Cit	pṛcch-	214	Cit	badhn-	220	Cit
piṇak-	205	Cit	pṛcchy-	214	Pas	badhy-	220	Pas

Table 28. Verb Stems 223

bhraṃśay-	239	Cau	mam- . . .	255	Per	mārkṣy- . .	264	Fut
bhraṃśiṣy-	239	Fut	mamaṃh-	243	Per	mārj-	264	Cit
bhrakṣy- .	241	Fut	mamajj- . .	248	Per	mārjay- . .	264	Cau
bhrajjay- .	241	Cau	mamad- . .	245	Per	mārjiṣy- . .	264	Fut
bhram- . .	240	Cit	mamanth-	244	Per	mārḍ- . . .	264	Cit
bhramay- .	240	Cau	mamand- . .	247	Per	mārṣ-	264	Cit
bhramiṣy-	240	Fut	mamar- . .	262	Per	māsy- . . .	250	Fut
bhramy- .	240	Cit	mamard- . .	265	Per	māhay- . .	249	Cau
bhramy- .	240	Pas	mamarś- .	266	Per	min-	255	Cit
bhraśy- . .	239	Cit	mamarṣ- .	267	Per	mim-	250	Cit
bhraśy- . .	239	Pas	mamah- . .	249	Per	mimith- . .	251	Per
bhrāj- . . .	242	Cit	mamād- . .	245	Per	mimil- . . .	252	Per
bhrājay- . .	242	Cau	mamār- . .	262	Per	mimiṣ- . . .	253	Per
bhrājiṣy- .	242	Fut	mamārj- . .	264	Per	mimih- . .	254	Per
bhrājy- . . .	242	Pas	mamārṣ- .	264	Per	mimīl- . . .	256	Per
bhrāmay- .	240	Cau	mamāh- . .	249	Per	mimeth- .	251	Per
bhrāmy- .	240	Cit	mamrj- . .	264	Per	mimel- . . .	252	Per
bhrīy- . . .	238	Pas	mamrd- . .	265	Per	mimeṣ- . .	253	Per
bhrem- . .	240	Per	mamrś- . .	266	Per	mimeh- . .	254	Per
maṃsy- . .	246	Fut	mamrṣ- . .	267	Per	mimy- . . .	255	Per
maṃh- . .	243	Cit	mamn- . .	268	Per	mimlecch-	270	Per
maṃhy- . .	243	Pas	mamr- . . .	262	Per	mil-	252	Cit
maṅkṣy- . .	248	Fut	maml- . . .	271	Per	mily-	252	Pas
majj-	248	Cit	mariṣy- . .	262	Fut	miṣ-	253	Cit
majjay- . .	248	Cau	markṣy- . .	266	Fut	mīn-	255	Cit
majjiṣy- . .	248	Fut	mard- . . .	265	Cit	mīy-	250	Pas
majjy- . . .	248	Pas	marday- . .	265	Cau	mīy-	255	Pas
mathiṣy- .	244	Fut	mardiṣy- .	265	Fut	mīl-	256	Cit
mathn- . .	244	Cit	marśay- . .	266	Cau	mīlay- . . .	256	Cau
mathy- . .	244	Pas	marṣay- . .	267	Cau	mīliṣy- . . .	256	Fut
maday- . .	245	Cau	marṣiṣy- .	267	Fut	mīly-	256	Pas
madiṣy- . .	245	Fut	mah-	249	Cit	mucy- . . .	257	Pas
mady- . . .	245	Pas	mahay- . .	243	Cau	muñc- . . .	257	Cit
man-	246	Cit	mahay- . .	249	Cau	mudy- . . .	258	Pas
man-	268	Cit	mahiṣy- . .	249	Fut	mumuc- .	257	Per
maniṣy- . .	246	Fut	mahy- . . .	249	Pas	mumud- .	258	Per
manthay- .	244	Cau	mā-	250	Cit	mumuṣ- . .	259	Per
manthiṣy-	244	Fut	māthay- . .	244	Cau	mumuh- .	260	Per
manthn- .	244	Cit	māday- . .	245	Cau	mumūrcch-	261	Per
mand- . . .	247	Cit	mādy- . . .	245	Cit	mumo- . .	260	Per
manday- .	247	Cau	mānay- . .	246	Cau	mumog- .	260	Per
mandiṣy- .	247	Fut	mānay- . .	250	Cau	mumoc- . .	257	Per
mandy- . .	247	Pas	māpay- . .	255	Cau	mumoṣ- . .	259	Per
many- . . .	246	Cit	māy-	250	Cit	mumoh- .	260	Per
many- . . .	246	Pas	māray- . .	262	Cau	mumluc- .	269	Per
mam- . . .	250	Per	mārk- . . .	264	Cit	mumloc- .	269	Per

Table 28. Verb Stems 225

rah-	286	Cit	rurāv-	293	Per	lag-	300	Cit
rahay-	286	Cau	ruruc-	294	Per	lagay-	300	Cau
rahiṣy-	286	Fut	ruruj-	295	Per	lagiṣy-	300	Fut
rā-	287	Cit	rurud-	296	Per	laṅgh-	301	Cit
rāj-	288	Cit	rurudh-	297	Per	laṅghay-	301	Cau
rājay-	288	Cau	ruruv-	293	Per	laṅghiṣy-	301	Fut
rājiṣy-	288	Fut	ruruṣ-	298	Per	laṅghy-	301	Pas
rājy-	288	Pas	ruruh-	299	Per	lajj-	302	Cit
rātsy-	289	Fut	ruroc-	294	Per	lajjay-	302	Cau
rādhay-	289	Cau	ruroj-	295	Per	lajjiṣy-	302	Fut
rādhn-	289	Cit	rurod-	296	Per	lap-	303	Cit
rādhy-	289	Pas	rurodh-	297	Per	lapiṣy-	303	Fut
rāpay-	287	Cau	ruroṣ-	298	Per	lapy-	303	Pas
rāmay-	285	Cau	ruroh-	299	Per	lapsy-	304	Fut
rāvay-	293	Cau	ruṣy-	298	Cit	labh-	304	Cit
rāsy-	287	Fut	ruhy-	299	Pas	labhiṣy-	304	Fut
riṅg-	291	Cit	rūy-	293	Pas	labhy-	304	Pas
ricy-	291	Pas	rekṣy-	291	Fut	lamb-	305	Cit
riñc-	291	Cit	recay-	291	Cau	lambay-	305	Cau
riṇ-	290	Cit	rej-	288	Per	lambiṣy-	305	Fut
riṇak-	291	Cit	repay-	290	Cau	lamby-	305	Pas
riṇac-	291	Cit	rebh-	284	Per	lambhay-	304	Cau
riy-	290	Cit	rem-	285	Per	lal-	306	Cit
riray-	290	Per	reṣ-	292	Cit	lalag-	300	Per
rirāy-	290	Per	reṣay-	292	Cau	lalaṅgh-	301	Per
riric-	291	Per	reṣiṣy-	292	Fut	lalajj-	302	Per
ririṣ-	292	Per	reṣy-	290	Fut	lalap-	303	Per
rire-	290	Per	reh-	286	Per	lalamb-	305	Per
rirec-	291	Per	rokṣy-	295	Fut	lalay-	306	Cau
rireṣ-	292	Per	rokṣy-	299	Fut	lalas-	307	Per
riry-	290	Per	roc-	294	Cit	lalāg-	300	Per
riṣy-	292	Cit	rocay-	294	Cau	lalāp-	303	Per
rīy-	290	Cit	rociṣy-	294	Fut	lalās-	307	Per
ru-	293	Cit	rojay-	295	Cau	laliṣy-	306	Fut
rucy-	294	Pas	rotsy-	297	Fut	laviṣy-	317	Fut
ruj-	295	Cit	rod-	296	Cit	las-	307	Cit
rujy-	295	Pas	roday-	296	Cau	lasiṣy-	307	Fut
ruṇat-	297	Cit	rodiṣy-	296	Fut	lasy-	307	Pas
ruṇadh-	297	Cit	rodhay-	297	Cau	lāgay-	300	Cau
rud-	296	Cit	ropay-	299	Cau	lāpay-	303	Cau
rudy-	296	Pas	roṣ-	298	Cit	lāpay-	312	Cau
rudhy-	297	Pas	roṣay-	298	Cau	lāyay-	312	Cau
runt-	297	Cit	roṣiṣy-	298	Fut	lālay-	306	Cau
rund-	297	Cit	roh-	299	Cit	lāvay-	317	Cau
rundh-	297	Cit	rohay-	299	Cau	lāsay-	307	Cau
rurav-	293	Per	rau-	293	Cit	lāsy-	312	Fut

likh-	308 Cit	lūy-	317 Pas	vad-	322 Cit
likhiṣy-	308 Fut	lek-	311 Cit	vad-	330 Cit
likhy-	308 Pas	lekṣy-	310 Fut	vadiṣy-	322 Fut
lin-	312 Cit	lekṣy-	311 Fut	vadhay-	323 Cau
lipy-	309 Pas	lekhay-	308 Cau	vadhiṣy-	323 Fut
limp-	309 Cit	lekhiṣy-	308 Fut	vadhy-	323 Pas
lil-	312 Per	leg-	300 Per	van-	324 Cit
lilay-	312 Per	ledh-	311 Cit	vanay-	324 Cau
lilāy-	312 Per	lep-	303 Per	vaniṣy-	324 Fut
lilikh-	308 Per	lepay-	309 Cau	vand-	325 Cit
lilip-	309 Per	lepsy-	309 Fut	vanday-	325 Cau
liliś-	310 Per	lebh-	304 Per	vandiṣy-	325 Fut
lilih-	311 Per	leśay-	310 Cau	vandy-	325 Pas
lile-	312 Per	leṣ-	307 Per	vany-	324 Pas
lilekh-	308 Per	leṣy-	312 Fut	vap-	326 Cit
lilep-	309 Per	leh-	311 Cit	vapsy-	326 Fut
lileś-	310 Per	lehay-	311 Cau	vay-	341 Cit
lileh-	311 Per	lok-	318 Cit	vay-	348 Cit
lily-	312 Per	lokay-	318 Cau	vayiṣy-	348 Fut
liś-	310 Cit	lokiṣy-	318 Fut	var-	342 Cit
liśy-	310 Cit	loky-	318 Pas	variṣy-	342 Fut
lih-	311 Cit	locay-	319 Cit	varīṣy-	342 Fut
lihy-	311 Pas	locayiṣy-	319 Fut	varkṣy-	347 Fut
līḍh-	311 Cit	locy-	319 Pas	varj-	343 Cit
līn-	312 Cit	loṭ-	313 Cit	varjay-	343 Cau
līy-	312 Cit	loṭay-	313 Cau	varjiṣy-	343 Fut
līy-	312 Pas	loṭiṣy-	313 Fut	varṇay-	327 Cit
luṭy-	313 Pas	lopay-	315 Cau	varṇy-	327 Pas
luṇṭhay-	314 Cit	lopsy-	315 Fut	vart-	344 Cit
luṇṭhayiṣy-	314 Fut	lopsy-	316 Fut	vartay-	344 Cau
luṇṭhy-	314 Pas	lobh-	316 Cit	vartiṣy-	344 Fut
lun-	317 Cit	lobhay-	316 Cau	vartsy-	344 Fut
lupy-	315 Pas	lobhiṣy-	316 Fut	vardh-	345 Cit
lubhy-	316 Cit	vak-	320 Cit	vardhay-	345 Cau
lubhy-	316 Pas	vak-	328 Cit	vardhiṣy-	345 Fut
lump-	315 Cit	vak-	330 Cit	vars-	346 Cit
lulav-	317 Per	vakṣy-	320 Fut	varsay-	346 Cau
lulāv-	317 Per	vakṣy-	332 Fut	varsiṣy-	346 Fut
lulut-	313 Per	vac-	320 Cit	varhay-	347 Cau
lulup-	315 Per	vacy-	321 Pas	varhiṣy-	347 Fut
lulubh-	316 Per	vañc-	321 Cit	vav-	333 Per
luluv-	317 Per	vañcay-	321 Cau	vavañc-	321 Per
lulok-	318 Per	vañciṣy-	321 Fut	vavan-	324 Per
lulot-	313 Per	vaṭ-	328 Cit	vavand-	325 Per
lulop-	315 Per	vatsy-	329 Fut	vavar-	342 Per
lulobh-	316 Per	vatsy-	330 Fut	vavarj-	343 Per

Table 28. Verb Stems 227

vavart-	344	Per	vāśay-	328	Cau	vivy-	341	Per
vavardh-	345	Per	vāśay-	335	Cau	vivyac-	350	Per
vavarṣ-	346	Per	vāśiṣy-	335	Fut	vivyat-	352	Per
vavarh-	347	Per	vāśy-	335	Cit	vivyath-	351	Per
vavas-	330	Per	vāśy-	335	Pas	vivyadh-	352	Per
vavāñch-	334	Per	vāsay-	329	Cau	vivyāc-	350	Per
vavān-	324	Per	vāsay-	330	Cau	vivyādh-	352	Per
vavār-	342	Per	vāsay-	331	Cit	viś-	340	Cit
vavās-	335	Per	vāsayiṣy-	331	Fut	viśy-	340	Pas
vavṛ-	342	Per	vāsy-	331	Pas	vīy-	341	Pas
vavṛ-	347	Per	vāsy-	333	Fut	vṛṅk-	343	Cit
vavṛj-	343	Per	vāhay-	332	Cau	vṛṅg-	343	Cit
vavṛt-	344	Per	vi-	341	Cit	vṛjy-	343	Pas
vavṛdh-	345	Per	viṅk-	336	Cit	vṛñj-	343	Cit
vavṛṣ-	346	Per	viṅg-	336	Cit	vṛṇ-	342	Cit
vavṛh-	347	Per	vic-	350	Cit	vṛṇak-	343	Cit
vavr-	342	Per	vicy-	336	Pas	vṛṇaj-	343	Cit
vavrak-	353	Per	vicy-	350	Pas	vṛty-	344	Pas
vavraj-	353	Per	vij-	337	Cit	vṛdhy-	345	Pas
vavraśc-	354	Per	vijiṣy-	337	Fut	vṛṇ-	342	Cit
vavrāj-	353	Per	vijy-	337	Pas	vṛśc-	354	Cit
vaś-	328	Cit	viñc-	336	Cit	vṛścy-	354	Pas
vaśiṣy-	328	Fut	vit-	338	Cit	vṛsy-	346	Pas
vaṣ-	328	Cit	vid-	338	Cit	vṛh-	347	Cit
vas-	329	Cit	vid-	338	Per	vṛhy-	347	Pas
vas-	330	Cit	vidy-	338	Pas	ve-	341	Cit
vasiṣy-	329	Fut	vidy-	339	Pas	vekṣy-	336	Fut
vasiṣy-	330	Fut	vidhy-	352	Cit	vekṣy-	340	Fut
vasy-	330	Pas	vidhy-	352	Pas	vecay-	336	Cau
vah-	332	Cit	vinak-	336	Cit	vejay-	337	Cau
vahiṣy-	332	Fut	vinac-	336	Cit	vet-	338	Cit
vā-	333	Cit	vind-	339	Cit	vet-	338	Per
vācay-	320	Cau	vivay-	341	Per	vetsy-	338	Fut
vāñch-	334	Cit	vivāy-	341	Per	vetsy-	339	Fut
vāñchay-	334	Cau	vivic-	336	Per	vetsy-	352	Fut
vāñchiṣy-	334	Fut	vivic-	350	Per	ved-	338	Cit
vāñchy-	334	Pas	vivij-	337	Per	ved-	338	Per
vāday-	322	Cau	vivid-	338	Per	veday-	338	Cau
vānay-	324	Cau	vivid-	339	Per	veday-	339	Cau
vāpay-	326	Cau	viviś-	340	Per	vediṣy-	339	Fut
vāpay-	333	Cau	vive-	341	Per	vedhay-	352	Cau
vāpay-	341	Cau	vivec-	336	Per	ven-	324	Per
vāy-	333	Pas	vived-	338	Per	vep-	349	Cit
vāyay-	341	Cau	vived-	339	Per	vepay-	349	Cau
vāyay-	348	Cau	vivep-	349	Per	vepiṣy-	349	Fut
vāray-	342	Cau	viveś-	340	Per	veśay-	340	Cau

Table 28. Verb Stems 229

śociṣy-	. . .	365	Fut	ślāghy-	. .	378	Pas	sasvād-	. . 412 Per
śotsy-	. . .	366	Fut	śvay-	. . . .	380	Cit	sasvān-	. . 413 Per
śodhay-	. .	366	Cau	śvayiṣy-	. .	380	Fut	sasvār-	. . . 416 Per
śobh-	. . . .	367	Cit	śvas-	. . . .	379	Cit	sah-	. . . . . 383 Cit
śobhay-		367	Cau	śvasiṣy-	. .	379	Fut	sahiṣy-	. . . 383 Fut
śobhiṣy-	. .	367	Fut	śvasy-	. .	379	Pas	sahy-	. . . . 383 Pas
śoṣay-	. .	368	Cau	śvāyay-	. .	380	Cau	sātsy-	. . . . 384 Fut
ścuty-	. .	370	Pas	śvāsay-	. .	379	Cau	sāday-	. . . 382 Cau
ścot-	. . . .	370	Cit	s-	. . . . . .	11	Cit	sādh-	. . . . 384 Cit
ścotay-	. . .	370	Cau	sakṣy-	. .	383	Fut	sādhay-	. . 384 Cau
ścotiṣy-	. .	370	Fut	saṅkṣy-	. .	381	Fut	sādhay-	. . 388 Cau
śyāpay-	. .	371	Cau	saj-	. . . . .	381	Cit	sādhn-	. . . 384 Cit
śyāy-	. . . .	371	Cit	sajy-	. . . .	381	Pas	sādhy-	. . . 384 Pas
śyāyay-	. .	371	Cau	sañj-	. . . .	381	Cit	sāyay-	. . . 385 Cau
śyāsy-	. . .	371	Fut	sañjay-	. .	381	Cau	sāray-	. . . 392 Cau
śrath-	. . . .	372	Cit	satsy-	. . . .	382	Fut	sāvay-	. . . 390 Cau
śrathay-	. .	372	Cau	sady-	. . . .	382	Pas	sāhay-	. . . 383 Cau
śrathiṣy-	.	372	Fut	sar-	. . . . .	392	Cit	sicy-	. . . . 386 Pas
śrathn-	. . .	372	Cit	sariṣy-	. .	392	Fut	siñc-	. . . . 386 Cit
śrathy-	. . .	372	Pas	sarjay-	. . .	393	Cau	siñcay-	. . . 386 Cau
śranthay-	.	372	Cau	sarp-	. . . .	394	Cit	sidhy-	. . . 387 Pas
śranthiṣy-		372	Fut	sarpay-	. .	394	Cau	sidhy-	. . . 388 Cit
śramay-	. .	373	Cau	sarpsy-	. .	394	Fut	sidhy-	. . . 388 Pas
śramiṣy-	.	373	Fut	saviṣy-	. .	390	Fut	sin-	. . . . . 385 Cit
śrambh-	. .	374	Cit	sasañj-	. .	381	Per	siṣay-	. . . . 385 Per
śrambhay-		374	Cau	sasad-	. .	382	Per	siṣāy-	. . . . 385 Per
śrambhiṣy-		374	Fut	sasar-	. . . .	392	Per	siṣic-	. . . . 386 Per
śramy-	. .	373	Pas	sasarj-	. . .	393	Per	siṣidh-	. . . 387 Per
śray-	. . . .	376	Cit	sasarp-	. .	394	Per	siṣidh-	. . . 388 Per
śrayiṣy-	. .	376	Fut	sasād-	. .	382	Per	siṣiv-	. . . . 389 Per
śrā-	. . . . .	375	Cit	sasādh-	. .	384	Per	siṣiv-	. . . . 395 Per
śrāthay-	. .	372	Cau	sasār-	. . . .	392	Per	siṣe-	. . . . . 385 Per
śrāpay-	. .	375	Cau	sasṛ-	. . . .	392	Per	siṣec-	. . . . 386 Per
śrāpay-	. .	376	Cau	sasṛj-	. . . .	393	Per	siṣed-	. . . . 387 Per
śrāmay-	. .	373	Cau	sasṛp-	. . .	394	Per	siṣedh-	. . . 387 Per
śrāmy-	. .	373	Cit	sasn-	. . . .	401	Per	siṣedh-	. . . 388 Per
śrāy-	. . .	375	Cit	sasmar-	. .	408	Per	siṣev-	. . . . 389 Per
śrāyay-	. .	376	Cau	sasmār-	. .	408	Per	siṣev-	. . . . 395 Per
śrāvay-	. .	377	Cau	sasyand-	.	409	Per	siṣṇih-	. . . 402 Per
śrāsy-	. . .	375	Fut	sasṛ-	. . . .	392	Per	siṣṇe-	. . . . 402 Per
śrīy-	. . . .	376	Pas	sasras-	. . .	393	Per	siṣṇeg-	. . . 402 Per
śrūy-	. . . .	377	Pas	sasvaj-	. . .	411	Per	siṣṇeh-	. . . 402 Per
śroṣy-	. . .	377	Fut	sasvañj-	. .	411	Per	siṣmiy-	. . . 407 Per
ślāgh-	. . .	378	Cit	sasvad-	. .	412	Per	siṣy-	. . . . 385 Fut
ślāghay-	. .	378	Cau	sasvan-	. .	413	Per	siṣy-	. . . . 385 Per
ślāghiṣy-	.	378	Fut	sasvar-	. . .	416	Per	siṣvid-	. . . 415 Per

sisved-	415	Per	skady-	396	Pas	sprakṣy-	404	Fut
sīd-	382	Cit	skantsy-	396	Fut	sphur-	406	Cit
sīdiṣy-	382	Fut	skand-	396	Cit	sphuriṣy-	406	Fut
sīy-	385	Pas	skanday-	396	Cau	sphoray-	406	Cau
sīvay-	389	Cau	skandy-	396	Pas	smay-	407	Cit
sīvy-	389	Cit	stabhn-	397	Cit	smar-	408	Cit
sīvy-	389	Pas	stabhy-	397	Pas	smaray-	408	Cau
sun-	390	Cit	stambh-	397	Cit	smariṣy-	408	Fut
supy-	414	Pas	stambhay-	397	Cau	smary-	408	Pas
suṣav-	390	Per	stambhiṣy-	397	Fut	smāyay-	407	Cau
suṣāv-	390	Per	stariṣy-	399	Fut	smāray-	408	Cau
suṣup-	414	Per	stary-	399	Pas	smīy-	407	Pas
suṣuv-	390	Per	stav-	398	Cit	smeṣy-	407	Fut
suṣūd-	391	Per	stāray-	399	Cau	syantsy-	409	Fut
suṣvap-	414	Per	stāvay-	398	Cau	syand-	409	Cit
suṣvāp-	414	Per	stīry-	399	Pas	syanday-	409	Cau
susrav-	410	Per	stu-	398	Cit	syandiṣy-	409	Fut
susrāv-	410	Per	stūy-	398	Pas	syandy-	409	Pas
susru-	410	Per	stṛṇ-	399	Cit	srakṣy-	393	Fut
susruv-	410	Per	stṛṇ-	399	Cit	srapsy-	394	Fut
susro-	410	Per	stoṣy-	398	Fut	srav-	410	Cit
sūd-	391	Cit	stau-	398	Cit	sravay-	410	Cau
sūday-	391	Cau	striy-	399	Pas	srāvay-	410	Cau
sūdiṣy-	391	Fut	sthāpay-	400	Cau	sriy-	392	Pas
sūy-	390	Pas	sthāsy-	400	Fut	sroṣy-	410	Fut
sṛj-	393	Cit	sthīy-	400	Pas	svankṣy-	411	Fut
sṛjy-	393	Cit	snā-	401	Cit	svaj-	411	Cit
sṛjy-	393	Pas	snāpay-	401	Cau	svajiṣy-	411	Fut
sṛpy-	394	Pas	snāy-	401	Pas	svajy-	411	Pas
sekṣy-	386	Fut	snāsy-	401	Fut	svañjay-	411	Cau
secay-	386	Cau	snihy-	402	Cit	svad-	412	Cit
setsy-	387	Fut	snihy-	402	Pas	svaday-	412	Cau
setsy-	388	Fut	snekṣy-	402	Fut	svan-	413	Cit
sed-	382	Per	snehay-	402	Cau	svanay-	413	Cau
sedh-	387	Cit	snehiṣy-	402	Fut	svaniṣy-	413	Fut
sedhay-	387	Cau	sparkṣy-	404	Fut	svap-	414	Cit
sedhay-	388	Cau	spardh-	403	Cit	svapay-	414	Cau
sedhiṣy-	387	Fut	spardhay-	403	Cau	svapsy-	414	Fut
sev-	395	Cit	spardhiṣy-	403	Fut	svar-	416	Cit
sevay-	389	Cau	spardhy-	403	Pas	svaray-	416	Cau
sevay-	395	Cau	sparśay-	404	Cau	svariṣy-	416	Fut
seviṣy-	389	Fut	spṛś-	404	Cit	svād-	412	Cit
seviṣy-	395	Fut	spṛśy-	404	Pas	svāday-	412	Cau
sevy-	395	Pas	spṛhay-	405	Cit	svānay-	413	Cau
seh-	383	Per	spṛhayiṣy-	405	Fut	svāpay-	414	Cau
soṣy-	390	Fut	spṛhy-	405	Pas	svāray-	416	Cau

Table 28. Verb Stems 231

svidy-	415	Cit
svidy-	415	Pas
svetsy-	415	Fut
sved-	415	Cit
sveday-	415	Cau
ha-	417	Cit
ham-	417	Cit
haṃsy-	417	Fut
han-	417	Cit
haniṣy-	417	Fut
hany-	417	Pas
har-	425	Cit
hariṣy-	425	Fut
hary-	418	Cit
harṣay-	426	Cau
harṣiṣy-	426	Fut
has-	419	Cit
hasiṣy-	419	Fut
hasy-	419	Pas
hāpay-	420	Cau
hāpay-	421	Cau
hāy-	421	Pas
hāyay-	422	Cau
hāray-	425	Cau
hāvay-	424	Cau
hāsay-	419	Cau
hāsy-	420	Fut
hāsy-	421	Fut
hiṃs-	423	Cit
hiṃsay-	423	Cau
hiṃsiṣy-	423	Fut
hiṃsy-	423	Pas
hin-	422	Cit
hin-	423	Cit
hinas-	423	Cit
hīy-	420	Pas
hīy-	422	Pas
hūy-	424	Pas
hūy-	432	Pas
hṛsy-	426	Cit
hṛsy-	426	Pas
heṣy-	422	Fut
hoṣy-	424	Fut
hras-	427	Cit
hrasiṣy-	427	Fut
hrād-	428	Cit
hrāday-	428	Cau
hrādiṣy-	428	Fut
hrāsay-	427	Cau
hriy-	425	Pas
hrīy-	429	Pas
hrepay-	429	Cau
hreṣy-	429	Fut
hlād-	430	Cit
hlāday-	430	Cau
hlādiṣy-	430	Fut
hvay-	432	Cit
hvayiṣy-	432	Fut
hvar-	431	Cit
hvariṣy-	431	Fut
hvary-	431	Pas
hvāyay-	432	Cau
hvāray-	431	Cau
hvāsy-	432	Fut

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Table 29. Index to verb endings.

Ending	Ref		Mood	Voice	Person
-	16	[8]	Imf	Act	3 sg
-	16	[9]	Imf	Act	3 sg
-	16	[10]	Imf	Act	3 sg
-	16	[8]	Imf	Act	2 sg
-	16	[9]	Imf	Act	2 sg
-	16	[10]	Imf	Act	2 sg
-	16	[11]	Imf	Act	3 sg
-	16	[11]	Imf	Act	2 sg
-a	16	[1]	Imv	Act	2 sg
-a	19	[1]	Per	Act	3 sg
-a	19	[1]	Per	Act	2 pl
-a	19	[1]	Per	Act	1 sg
-a	19	[8]	Per	Act	3 sg
-a	19	[8]	Per	Act	2 pl
-a	19	[8]	Per	Act	1 sg
-a	19	[11]	Per	Act	2 pl
-aḥ	16	[1]	Imf	Act	2 sg
-aḥ	16	[3]	Imf	Act	2 sg
-aḥ	22	[1]	Aor	Act	2 sg
-at	16	[1]	Imf	Act	3 sg
-at	16	[3]	Imf	Act	3 sg
-at	22	[1]	Aor	Act	3 sg
-ata	16	[1]	Imv	Act	2 pl
-ata	16	[1]	Imf	Act	2 pl
-ata	16	[1]	Imf	Mid	3 sg
-ata	16	[5]	Imf	Mid	3 pl
-ata	16	[8]	Imf	Mid	3 pl
-ata	16	[9]	Imf	Mid	3 pl
-ata	16	[11]	Imf	Mid	3 pl
-ata	22	[1]	Aor	Act	2 pl
-ata	22	[1]	Aor	Mid	3 sg
-ataḥ	16	[1]	Ind	Act	3du
-atam	16	[1]	Imv	Act	2du
-atam	16	[1]	Imf	Act	2du
-atam	22	[1]	Aor	Act	2du
-atām	16	[1]	Imv	Act	3du
-atām	16	[1]	Imf	Act	3du
-atām	16	[1]	Imv	Mid	3 sg
-atām	16	[5]	Imv	Mid	3 pl
-atām	16	[8]	Imv	Mid	3 pl
-atām	16	[9]	Imv	Mid	3 pl
-atām	16	[11]	Imv	Mid	3 pl
-atām	22	[1]	Aor	Act	3du
-ati	16	[1]	Ind	Act	3 sg
-atu	16	[1]	Imv	Act	3 sg
-atuḥ	19	[1]	Per	Act	3du
-atuḥ	19	[11]	Per	Act	3du
-atuḥ	19	[8]	Per	Act	3du
-ate	16	[1]	Ind	Mid	3 sg
-ate	16	[5]	Ind	Mid	3 pl
-ate	16	[8]	Ind	Mid	3 pl
-ate	16	[9]	Ind	Mid	3 pl
-ate	16	[11]	Ind	Mid	3 pl
-ate	19	[11]	Per	Mid	3du
-atha	16	[1]	Ind	Act	2 pl
-athaḥ	16	[1]	Ind	Act	2du
-athaḥ	16	[1]	Imf	Mid	2 sg
-athaḥ	22	[1]	Aor	Mid	2 sg
-athuḥ	19	[1]	Per	Act	2du
-athuḥ	19	[8]	Per	Act	2du
-athuḥ	19	[11]	Per	Act	2du
-adhvam	16	[1]	Imv	Mid	2 pl
-adhvam	16	[1]	Imf	Mid	2 pl
-adhvam	22	[1]	Aor	Mid	2 pl
-adhve	16	[1]	Ind	Mid	2 pl
-an	16	[1]	Imf	Act	3 pl
-an	16	[3]	Imf	Act	3 pl
-an	16	[5]	Imf	Act	3 pl
-an	16	[8]	Imf	Act	3 pl
-an	16	[9]	Imf	Act	3 pl
-an	16	[10]	Imf	Act	3 pl
-an	16	[11]	Imf	Act	3 pl
-an	22	[1]	Aor	Act	3 pl
-anta	16	[1]	Imf	Mid	3 pl
-anta	22	[1]	Aor	Mid	3 pl
-antām	16	[1]	Imv	Mid	3 pl
-anti	16	[1]	Ind	Act	3 pl
-anti	16	[3]	Ind	Act	3 pl
-anti	16	[5]	Ind	Act	3 pl
-anti	16	[8]	Ind	Act	3 pl
-anti	16	[9]	Ind	Act	3 pl
-anti	16	[10]	Ind	Act	3 pl
-anti	16	[11]	Ind	Act	3 pl
-antu	16	[1]	Imv	Act	3 pl
-antu	16	[3]	Imv	Act	3 pl
-antu	16	[5]	Imv	Act	3 pl
-antu	16	[8]	Imv	Act	3 pl
-antu	16	[9]	Imv	Act	3 pl

Table 29. *Verb Endings* 233

-antu	. . .	16	[10]	Imv	Act	3 pl	-āt	. . . . .	22	[7]	Aor Act 3 sg
-antu	. . .	16	[11]	Imv	Act	3 pl	-āta	. . . .	16	[2]	Imv Act 2 pl
-ante	. . .	16	[1]	Ind	Mid	3 pl	-āta	. . . .	16	[2]	Imf Act 2 pl
-am	. . . .	16	[1]	Imf	Act	1 sg	-āta	. . . .	22	[7]	Aor Act 2 pl
-am	. . . .	16	[3]	Imf	Act	1 sg	-ātaḥ	. . .	16	[2]	Ind Act 3 du
-am	. . . .	16	[8]	Imf	Act	1 sg	-ātam	. . .	16	[2]	Imv Act 2 du
-am	. . . .	16	[9]	Imf	Act	1 sg	-ātam	. . .	16	[2]	Imf Act 2 du
-am	. . . .	16	[10]	Imf	Act	1 sg	-ātam	. . .	22	[7]	Aor Act 2 du
-am	. . . .	16	[11]	Imf	Act	1 sg	-ātām	. . .	16	[2]	Imv Act 3 du
-am	. . . .	22	[1]	Aor	Act	1 sg	-ātām	. . .	16	[2]	Imf Act 3 du
-avam	. .	16	[6]	Imf	Act	1 sg	-ātām	. . .	16	[5]	Imv Mid 3 du
-avam	. .	16	[7]	Imf	Act	1 sg	-ātām	. . .	16	[5]	Imf Mid 3 du
-avāni	. .	16	[4]	Imv	Act	1 sg	-ātām	. . .	16	[8]	Imv Mid 3 du
-avāni	. .	16	[6]	Imv	Act	1 sg	-ātām	. . .	16	[9]	Imv Mid 3 du
-avāni	. .	16	[7]	Imv	Act	1 sg	-ātām	. . .	16	[8]	Imf Mid 3 du
-avāma	.	16	[4]	Imv	Act	1 pl	-ātām	. . .	16	[9]	Imf Mid 3 du
-avāma	.	16	[6]	Imv	Act	1 pl	-ātām	. . .	16	[11]	Imv Mid 3 du
-avāma	.	16	[7]	Imv	Act	1 pl	-ātām	. . .	16	[11]	Imf Mid 3 du
-avāmahai		16	[4]	Imv	Mid	1 pl	-ātām	. . .	22	[7]	Aor Act 3 du
-avāmahai		16	[6]	Imv	Mid	1 pl	-āti	. . . .	16	[2]	Ind Act 3 sg
-avāmahai		16	[7]	Imv	Mid	1 pl	-āti	. . . .	16	[5]	Ind Act 3 sg
-avāva	. .	16	[4]	Imv	Act	1 du	-ātu	. . . .	16	[2]	Imv Act 3 sg
-avāva	. .	16	[6]	Imv	Act	1 du	-ātu	. . . .	16	[5]	Imv Act 3 sg
-avāva	. .	16	[7]	Imv	Act	1 du	-āte	. . . .	16	[5]	Ind Mid 3 du
-avāvahai		16	[4]	Imv	Mid	1 du	-āte	. . . .	16	[8]	Ind Mid 3 du
-avāvahai		16	[6]	Imv	Mid	1 du	-āte	. . . .	16	[9]	Ind Mid 3 du
-avāvahai		16	[7]	Imv	Mid	1 du	-āte	. . . .	16	[11]	Ind Mid 3 du
-avīḥ	. . .	16	[4]	Imf	Act	2 sg	-āte	. . . .	19	[1]	Per Mid 3 du
-avīt	. . .	16	[4]	Imf	Act	3 sg	-āte	. . . .	19	[8]	Per Mid 3 du
-avīti	. . .	16	[4]	Ind	Act	3 sg	-ātha	. . .	16	[2]	Ind Act 2 pl
-avītu	. .	16	[4]	Imv	Act	3 sg	-ātha	. . .	19	[11]	Per Act 2 sg
-avīmi	. .	16	[4]	Ind	Act	1 sg	-āthaḥ	. .	16	[2]	Ind Act 2 du
-avīṣi	. . .	16	[4]	Ind	Act	2 sg	-āthām	. .	16	[5]	Imv Mid 2 du
-avuḥ	. .	16	[7]	Imf	Act	3 pl	-āthām	. .	16	[5]	Imf Mid 2 du
-avai	. . .	16	[4]	Imv	Mid	1 sg	-āthām	. .	16	[8]	Imv Mid 2 du
-avai	. . .	16	[6]	Imv	Mid	1 sg	-āthām	. .	16	[9]	Imv Mid 2 du
-avai	. . .	16	[7]	Imv	Mid	1 sg	-āthām	. .	16	[8]	Imf Mid 2 du
-asi	. . . .	16	[1]	Ind	Act	2 sg	-āthām	. .	16	[9]	Imf Mid 2 du
-ase	. . . .	16	[1]	Ind	Mid	2 sg	-āthām	. .	16	[11]	Imv Mid 2 du
-asva	. . .	16	[1]	Imv	Mid	2 sg	-āthām	. .	16	[11]	Imf Mid 2 du
-āḥ	. . . . .	16	[2]	Imf	Act	2 sg	-āthe	. . .	16	[5]	Ind Mid 2 du
-āḥ	. . . . .	16	[5]	Imf	Act	2 sg	-āthe	. . .	16	[8]	Ind Mid 2 du
-āḥ	. . . . .	22	[7]	Aor	Act	2 sg	-āthe	. . .	16	[9]	Ind Mid 2 du
-āṇi	. . . .	16	[9]	Imv	Act	1 sg	-āthe	. . .	16	[11]	Ind Mid 2 du
-āt	. . . . .	16	[2]	Imf	Act	3 sg	-āthe	. . .	19	[1]	Per Mid 2 du
-āt	. . . . .	16	[5]	Imf	Act	3 sg	-āthe	. . .	19	[8]	Per Mid 2 du

-āthe ...	19	[11]	Per Mid	2 du	
-ān	16	[2]	Imf Act	3 pl	
-āna	16	[5]	Imv Act	2 sg	
-āni	16	[1]	Imv Act	1 sg	
-āni	16	[2]	Imv Act	1 sg	
-āni	16	[3]	Imv Act	1 sg	
-āni	16	[5]	Imv Act	1 sg	
-āni	16	[8]	Imv Act	1 sg	
-āni	16	[10]	Imv Act	1 sg	
-āni	16	[11]	Imv Act	1 sg	
-ānti ...	16	[2]	Ind Act	3 pl	
-āntu ...	16	[2]	Imv Act	3 pl	
-ām	16	[2]	Imf Act	1 sg	
-ām	16	[5]	Imf Act	1 sg	
-ām	22	[7]	Aor Act	1 sg	
-āma ...	16	[1]	Imv Act	1 pl	
-āma ...	16	[1]	Imf Act	1 pl	
-āma ...	16	[2]	Imv Act	1 pl	
-āma ...	16	[2]	Imf Act	1 pl	
-āma ...	16	[3]	Imv Act	1 pl	
-āma ...	16	[5]	Imv Act	1 pl	
-āma ...	16	[8]	Imv Act	1 pl	
-āma ...	16	[9]	Imv Act	1 pl	
-āma ...	16	[10]	Imv Act	1 pl	
-āma ...	16	[11]	Imv Act	1 pl	
-āma ...	22	[1]	Aor Act	1 pl	
-āma ...	22	[7]	Aor Act	1 pl	
-āmaḥ ..	16	[1]	Ind Act	1 pl	
-āmaḥ ..	16	[2]	Ind Act	1 pl	
-āmahi ..	16	[1]	Imf Mid	1 pl	
-āmahi ..	22	[1]	Aor Mid	1 pl	
-āmahe .	16	[1]	Ind Mid	1 pl	
-āmahai .	16	[1]	Imv Mid	1 pl	
-āmahai .	16	[5]	Imv Mid	1 pl	
-āmahai .	16	[9]	Imv Mid	1 pl	
-āmahai .	16	[8]	Imv Mid	1 pl	
-āmahai .	16	[11]	Imv Mid	1 pl	
-āmi ...	16	[1]	Ind Act	1 sg	
-āmi ...	16	[2]	Ind Act	1 sg	
-āmi ...	16	[5]	Ind Act	1 sg	
-āyāḥ ...	16	[2]	Opt Act	2 sg	
-āyāt ...	16	[2]	Opt Act	3 sg	
-āyāta ..	16	[2]	Opt Act	2 pl	
-āyātam .	16	[2]	Opt Act	2 du	
-āyātām .	16	[2]	Opt Act	3 du	
-āyām ..	16	[2]	Opt Act	1 sg	
-āyāma .	16	[2]	Opt Act	1 pl	
-āyāva ..	16	[2]	Opt Act	1 du	
-āyuḥ ...	16	[2]	Opt Act	3 pl	
-āva	16	[1]	Imv Act	1 du	
-āva	16	[1]	Imf Act	1 du	
-āva	16	[2]	Imv Act	1 du	
-āva	16	[2]	Imf Act	1 du	
-āva	16	[3]	Imv Act	1 du	
-āva	16	[5]	Imv Act	1 du	
-āva	16	[8]	Imv Act	1 du	
-āva	16	[9]	Imv Act	1 du	
-āva	16	[10]	Imv Act	1 du	
-āva	16	[11]	Imv Act	1 du	
-āva	22	[1]	Aor Act	1 du	
-āva	22	[7]	Aor Act	1 du	
-āvaḥ ...	16	[1]	Ind Act	1 du	
-āvaḥ ...	16	[2]	Ind Act	1 du	
-āvam ..	16	[4]	Imf Act	1 sg	
-āvahi ..	16	[1]	Imf Mid	1 du	
-āvahi ..	22	[1]	Aor Mid	1 du	
-āvahe ..	16	[1]	Ind Mid	1 du	
-āvahai .	16	[1]	Imv Mid	1 du	
-āvahai .	16	[5]	Imv Mid	1 du	
-āvahai .	16	[8]	Imv Mid	1 du	
-āvahai .	16	[9]	Imv Mid	1 du	
-āvahai .	16	[11]	Imv Mid	1 du	
-āsi	16	[2]	Ind Act	2 sg	
-āsi	16	[5]	Ind Act	2 sg	
-āhi	16	[2]	Imv Act	2 sg	
-i	16	[5]	Imf Mid	1 sg	
-i	16	[8]	Imf Mid	1 sg	
-i	16	[9]	Imf Mid	1 sg	
-i	16	[11]	Imf Mid	1 sg	
-idhvam	22	[6]	Aor Mid	2 pl	
-idhvam	22	[7]	Aor Mid	2 pl	
-ita	16	[3]	Imv Act	2 pl	
-ita	16	[3]	Imf Act	2 pl	
-ita	22	[7]	Aor Mid	3 sg	
-itaḥ ...	16	[3]	Ind Act	3 du	
-itam ...	16	[3]	Imv Act	2 du	
-itam ...	16	[3]	Imf Act	2 du	
-itām ...	16	[3]	Imv Act	3 du	
-itām ...	16	[3]	Imf Act	3 du	
-iti	16	[3]	Ind Act	3 sg	
-itu	16	[3]	Imv Act	3 sg	
-itha ...	16	[3]	Ind Act	2 pl	

Table 29. Verb Endings 235

-itha	19	[1]	Per	Act	2 sg		-iṣma	22	[6]	Aor	Act	1 pl
-itha	19	[11]	Per	Act	2 sg		-iṣmahi	22	[6]	Aor	Mid	1 pl
-ithaḥ	16	[3]	Ind	Act	2du		-iṣmahi	22	[7]	Aor	Mid	1 pl
-ithāḥ	22	[7]	Aor	Mid	2 sg		-iṣva	22	[5]	Aor	Act	1du
-idhve	19	[1]	Per	Mid	2 pl		-iṣva	22	[6]	Aor	Act	1du
-idhve	19	[11]	Per	Mid	2 pl		-iṣvahi	22	[6]	Aor	Mid	1du
-ima	16	[3]	Imf	Act	1 pl		-iṣvahi	22	[7]	Aor	Mid	1du
-ima	19	[1]	Per	Act	1 pl		-ihi	16	[3]	Imv	Act	2 sg
-ima	19	[11]	Per	Act	1 pl		-īḥ	16	[3]	Imf	Act	2 sg
-imaḥ	16	[3]	Ind	Act	1 pl		-īḥ	22	[5]	Aor	Act	2 sg
-imahe	19	[1]	Per	Mid	1 pl		-īḥ	22	[6]	Aor	Act	2 sg
-imahe	19	[11]	Per	Mid	1 pl		-īt	16	[3]	Imf	Act	3 sg
-imi	16	[3]	Ind	Act	1 sg		-īt	22	[5]	Aor	Act	3 sg
-ire	19	[1]	Per	Mid	3 pl		-īt	22	[6]	Aor	Act	3 sg
-ire	19	[8]	Per	Mid	3 pl		-īta	16	[5]	Imv	Act	2 pl
-ire	19	[11]	Per	Mid	3 pl		-īta	16	[5]	Imf	Act	2 pl
-iva	16	[3]	Imf	Act	1du		-īta	16	[5]	Opt	Mid	3 sg
-iva	19	[1]	Per	Act	1du		-īta	16	[8]	Opt	Mid	3 sg
-iva	19	[11]	Per	Act	1du		-īta	16	[9]	Opt	Mid	3 sg
-ivaḥ	16	[3]	Ind	Act	1du		-īta	16	[11]	Opt	Mid	3 sg
-ivahe	19	[1]	Per	Mid	1du		-ītaḥ	16	[5]	Ind	Act	3du
-ivahe	19	[11]	Per	Mid	1du		-ītam	16	[5]	Imv	Act	2du
-iṣata	22	[6]	Aor	Mid	3 pl		-ītam	16	[5]	Imf	Act	2du
-iṣata	22	[7]	Aor	Mid	3 pl		-ītām	16	[5]	Imv	Act	3du
-iṣam	22	[5]	Aor	Act	1 sg		-ītām	16	[5]	Imf	Act	3du
-iṣam	22	[6]	Aor	Act	1 sg		-ītām	16	[5]	Imv	Mid	3 sg
-iṣātām	22	[6]	Aor	Mid	3du		-īte	16	[5]	Ind	Mid	3 sg
-iṣātām	22	[7]	Aor	Mid	3du		-ītha	16	[5]	Ind	Act	2 pl
-iṣāthām	22	[6]	Aor	Mid	2du		-īthaḥ	16	[5]	Ind	Act	2du
-iṣāthām	22	[7]	Aor	Mid	2du		-īthāḥ	16	[5]	Opt	Mid	2 sg
-iṣi	16	[3]	Ind	Act	2 sg		-īthāḥ	16	[5]	Imf	Mid	2 sg
-iṣi	22	[6]	Aor	Mid	1 sg		-īthāḥ	16	[9]	Opt	Mid	2 sg
-iṣi	22	[7]	Aor	Mid	1 sg		-īthāḥ	16	[8]	Opt	Mid	2 sg
-iṣuḥ	22	[5]	Aor	Act	3 pl		-īthāḥ	16	[11]	Opt	Mid	2 sg
-iṣuḥ	22	[6]	Aor	Act	3 pl		-īdhvam	16	[5]	Opt	Mid	2 pl
-ise	19	[1]	Per	Mid	2 sg		-īdhvam	16	[5]	Imv	Mid	2 pl
-ise	19	[11]	Per	Mid	2 sg		-īdhvam	16	[5]	Imf	Mid	2 pl
-iṣṭa	22	[5]	Aor	Act	2 pl		-īdhvam	16	[9]	Opt	Mid	2 pl
-iṣṭa	22	[6]	Aor	Act	2 pl		-īdhvam	16	[8]	Opt	Mid	2 pl
-iṣṭa	22	[6]	Aor	Mid	3 sg		-īdhvam	16	[11]	Opt	Mid	2 pl
-iṣṭam	22	[5]	Aor	Act	2du		-īdhve	16	[5]	Ind	Mid	2 pl
-iṣṭam	22	[6]	Aor	Act	2du		-īma	16	[5]	Imf	Act	1 pl
-iṣṭām	22	[5]	Aor	Act	3du		-īmaḥ	16	[5]	Ind	Act	1 pl
-iṣṭām	22	[6]	Aor	Act	3du		-īmahi	16	[5]	Opt	Mid	1 pl
-iṣṭhāḥ	22	[6]	Aor	Mid	2 sg		-īmahi	16	[5]	Imf	Mid	1 pl
-iṣma	22	[5]	Aor	Act	1 pl							

-īmahi	16	[9]	Opt	Mid	1 pl
-īmahi	16	[8]	Opt	Mid	1 pl
-īmahi	16	[11]	Opt	Mid	1 pl
-īmahe	16	[5]	Ind	Mid	1 pl
-īya	16	[5]	Opt	Mid	1 sg
-īya	16	[8]	Opt	Mid	1 sg
-īya	16	[9]	Opt	Mid	1 sg
-īya	16	[11]	Opt	Mid	1 sg
-īyāḥ	16	[5]	Opt	Act	2 sg
-īyāt	16	[5]	Opt	Act	3 sg
-īyāta	16	[5]	Opt	Act	2 pl
-īyātam	16	[5]	Opt	Act	2 du
-īyātām	16	[5]	Opt	Act	3 du
-īyātām	16	[5]	Opt	Mid	3 du
-īyātām	16	[8]	Opt	Mid	3 du
-īyātām	16	[9]	Opt	Mid	3 du
-īyātām	16	[11]	Opt	Mid	3 du
-īyāthām	16	[5]	Opt	Mid	2 du
-īyāthām	16	[8]	Opt	Mid	2 du
-īyāthām	16	[9]	Opt	Mid	2 du
-īyāthām	16	[11]	Opt	Mid	2 du
-īyām	16	[5]	Opt	Act	1 sg
-īyāma	16	[5]	Opt	Act	1 pl
-īyāva	16	[5]	Opt	Act	1 du
-īyuḥ	16	[5]	Opt	Act	3 pl
-īran	16	[5]	Opt	Mid	3 pl
-īran	16	[8]	Opt	Mid	3 pl
-īran	16	[9]	Opt	Mid	3 pl
-īran	16	[11]	Opt	Mid	3 pl
-īva	16	[5]	Imf	Act	1 du
-īvaḥ	16	[5]	Ind	Act	1 du
-īvahi	16	[5]	Opt	Mid	1 du
-īvahi	16	[5]	Imf	Mid	1 du
-īvahi	16	[8]	Opt	Mid	1 du
-īvahi	16	[9]	Opt	Mid	1 du
-īvahi	16	[11]	Opt	Mid	1 du
-īvahe	16	[5]	Ind	Mid	1 du
-īṣe	16	[5]	Ind	Mid	2 sg
-īṣva	16	[5]	Imv	Mid	2 sg
-īhi	16	[5]	Imv	Act	2 sg
-u	16	[6]	Imv	Act	2 sg
-uḥ	16	[2]	Imf	Act	3 pl
-uḥ	19	[1]	Per	Act	3 pl
-uḥ	19	[8]	Per	Act	3 pl
-uḥ	19	[11]	Per	Act	3 pl
-uḥ	22	[7]	Aor	Act	3 pl
-uta	16	[4]	Imv	Act	2 pl
-uta	16	[4]	Imf	Act	2 pl
-uta	16	[4]	Imf	Mid	3 sg
-uta	16	[6]	Imv	Act	2 pl
-uta	16	[6]	Imf	Act	2 pl
-uta	16	[6]	Imf	Mid	3 sg
-uta	16	[7]	Imv	Act	2 pl
-uta	16	[7]	Imf	Act	2 pl
-uta	16	[7]	Imf	Mid	3 sg
-utaḥ	16	[4]	Ind	Act	3 du
-utaḥ	16	[6]	Ind	Act	3 du
-utaḥ	16	[7]	Ind	Act	3 du
-utam	16	[4]	Imv	Act	2 du
-utam	16	[4]	Imf	Act	2 du
-utam	16	[6]	Imv	Act	2 du
-utam	16	[6]	Imf	Act	2 du
-utam	16	[7]	Imv	Act	2 du
-utam	16	[7]	Imf	Act	2 du
-utām	16	[4]	Imv	Act	3 du
-utām	16	[4]	Imf	Act	3 du
-utām	16	[4]	Imv	Mid	3 sg
-utām	16	[6]	Imv	Act	3 du
-utām	16	[6]	Imf	Act	3 du
-utām	16	[6]	Imv	Mid	3 sg
-utām	16	[7]	Imv	Act	3 du
-utām	16	[7]	Imf	Act	3 du
-utām	16	[7]	Imv	Mid	3 sg
-ute	16	[4]	Ind	Mid	3 sg
-ute	16	[6]	Ind	Mid	3 sg
-ute	16	[7]	Ind	Mid	3 sg
-utha	16	[4]	Ind	Act	2 pl
-utha	16	[6]	Ind	Act	2 pl
-utha	16	[7]	Ind	Act	2 pl
-uthaḥ	16	[4]	Ind	Act	2 du
-uthaḥ	16	[6]	Ind	Act	2 du
-uthaḥ	16	[7]	Ind	Act	2 du
-uthāḥ	16	[4]	Imf	Mid	2 sg
-uthāḥ	16	[6]	Imf	Mid	2 sg
-uthāḥ	16	[7]	Imf	Mid	2 sg
-udhi	16	[7]	Imv	Act	2 sg
-udhvam	16	[4]	Imv	Mid	2 pl
-udhvam	16	[4]	Imf	Mid	2 pl
-udhvam	16	[6]	Imv	Mid	2 pl
-udhvam	16	[6]	Imf	Mid	2 pl
-udhvam	16	[7]	Imv	Mid	2 pl
-udhvam	16	[7]	Imf	Mid	2 pl

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-udhve	. 16	[4]	Ind Mid 2 pl
-udhve	. 16	[6]	Ind Mid 2 pl
-udhve	. 16	[7]	Ind Mid 2 pl
-unoḥ	.. 16	[6]	Imf Act 2 sg
-uma	... 16	[4]	Imf Act 1 pl
-uma	... 16	[6]	Imf Act 1 pl
-uma	... 16	[7]	Imf Act 1 pl
-umaḥ	.. 16	[4]	Ind Act 1 pl
-umaḥ	.. 16	[6]	Ind Act 1 pl
-umaḥ	.. 16	[7]	Ind Act 1 pl
-umahi	. 16	[4]	Imf Mid 1 pl
-umahi	. 16	[6]	Imf Mid 1 pl
-umahi	. 16	[7]	Imf Mid 1 pl
-umahe	. 16	[4]	Ind Mid 1 pl
-umahe	. 16	[6]	Ind Mid 1 pl
-umahe	. 16	[7]	Ind Mid 1 pl
-uyāḥ	... 16	[4]	Opt Act 2 sg
-uyāḥ	... 16	[6]	Opt Act 2 sg
-uyāḥ	... 16	[7]	Opt Act 2 sg
-uyāt	... 16	[4]	Opt Act 3 sg
-uyāt	... 16	[6]	Opt Act 3 sg
-uyāt	... 16	[7]	Opt Act 3 sg
-uyāta	.. 16	[4]	Opt Act 2 pl
-uyāta	.. 16	[6]	Opt Act 2 pl
-uyāta	.. 16	[7]	Opt Act 2 pl
-uyātam	. 16	[4]	Opt Act 2 du
-uyātam	. 16	[6]	Opt Act 2 du
-uyātam	. 16	[7]	Opt Act 2 du
-uyātām	. 16	[4]	Opt Act 3 du
-uyātām	. 16	[6]	Opt Act 3 du
-uyātām	. 16	[7]	Opt Act 3 du
-uyām	.. 16	[4]	Opt Act 1 sg
-uyām	.. 16	[6]	Opt Act 1 sg
-uyām	.. 16	[7]	Opt Act 1 sg
-uyāma	. 16	[4]	Opt Act 1 pl
-uyāma	. 16	[6]	Opt Act 1 pl
-uyāma	. 16	[7]	Opt Act 1 pl
-uyāva	.. 16	[4]	Opt Act 1 du
-uyāva	.. 16	[6]	Opt Act 1 du
-uyāva	.. 16	[7]	Opt Act 1 du
-uyuḥ	.. 16	[4]	Opt Act 3 pl
-uyuḥ	.. 16	[6]	Opt Act 3 pl
-uyuḥ	.. 16	[7]	Opt Act 3 pl
-uva	... 16	[4]	Imf Act 1 du
-uva	... 16	[6]	Imf Act 1 du
-uva	... 16	[7]	Imf Act 1 du

-uvaḥ	.. 16	[4]	Ind Act 1 du
-uvaḥ	.. 16	[6]	Ind Act 1 du
-uvaḥ	.. 16	[7]	Ind Act 1 du
-uvata	.. 16	[4]	Imf Mid 3 pl
-uvatām	. 16	[4]	Imv Mid 3 pl
-uvate	.. 16	[4]	Ind Mid 3 pl
-uvan	.. 16	[4]	Imf Act 3 pl
-uvanti	. 16	[4]	Ind Act 3 pl
-uvantu	. 16	[4]	Imv Act 3 pl
-uvahi	.. 16	[4]	Imf Mid 1 du
-uvahi	.. 16	[6]	Imf Mid 1 du
-uvahi	.. 16	[7]	Imf Mid 1 du
-uvahe	.. 16	[4]	Ind Mid 1 du
-uvahe	.. 16	[6]	Ind Mid 1 du
-uvahe	.. 16	[7]	Ind Mid 1 du
-uvātām	. 16	[4]	Imv Mid 3 du
-uvātām	. 16	[4]	Imf Mid 3 du
-uvāte	.. 16	[4]	Ind Mid 3 du
-uvāthām	16	[4]	Imv Mid 2 du
-uvāthām	16	[4]	Imf Mid 2 du
-uvāthe	. 16	[4]	Ind Mid 2 du
-uvi	 16	[4]	Imf Mid 1 sg
-uvīta	.. 16	[4]	Opt Mid 3 sg
-uvīthāḥ	16	[4]	Opt Mid 2 sg
-uvīdhvam	16	[4]	Opt Mid 2 pl
-uvīmahi	16	[4]	Opt Mid 1 pl
-uvīya	.. 16	[4]	Opt Mid 1 sg
-uvīyātām	16	[4]	Opt Mid 3 du
-uvīyāthām	16	[4]	Opt Mid 2 du
-uvīran	. 16	[4]	Opt Mid 3 pl
-uvīvahi	16	[4]	Opt Mid 1 du
-uve	 16	[4]	Ind Mid 1 sg
-uṣe	 16	[4]	Ind Mid 2 sg
-uṣe	 16	[6]	Ind Mid 2 sg
-uṣe	 16	[7]	Ind Mid 2 sg
-uṣva	... 16	[4]	Imv Mid 2 sg
-uṣva	... 16	[6]	Imv Mid 2 sg
-uṣva	... 16	[7]	Imv Mid 2 sg
-uhi	 16	[4]	Imv Act 2 sg
-uhi	 16	[6]	Imv Act 2 sg
-e	 16	[1]	Ind Mid 1 sg
-e	 16	[1]	Imf Mid 1 sg
-e	 16	[5]	Ind Mid 1 sg
-e	 16	[8]	Ind Mid 1 sg
-e	 16	[9]	Ind Mid 1 sg
-e	 16	[11]	Ind Mid 1 sg

Ending					
-e	19	[1]	Per	Mid	3 sg
-e	19	[1]	Per	Mid	1 sg
-e	19	[8]	Per	Mid	3 sg
-e	19	[8]	Per	Mid	1 sg
-e	19	[11]	Per	Mid	3 sg
-e	19	[11]	Per	Mid	1 sg
-e	22	[1]	Aor	Mid	1 sg
-eḥ	16	[1]	Opt	Act	2 sg
-et	16	[1]	Opt	Act	3 sg
-eta	16	[1]	Opt	Act	2 pl
-eta	16	[1]	Opt	Mid	3 sg
-etam	16	[1]	Opt	Act	2 du
-etām	16	[1]	Opt	Act	3 du
-etām	16	[1]	Imv	Mid	3 du
-etām	16	[1]	Imf	Mid	3 du
-etām	22	[1]	Aor	Mid	3 du
-ete	16	[1]	Ind	Mid	3 du
-etham	16	[1]	Imv	Mid	2 du
-ethāḥ	16	[1]	Opt	Mid	2 sg
-ethām	16	[1]	Imf	Mid	2 du
-ethām	22	[1]	Aor	Mid	2 du
-ethe	16	[1]	Ind	Mid	2 du
-edhvam	16	[1]	Opt	Mid	2 pl
-ema	16	[1]	Opt	Act	1 pl
-emahi	16	[1]	Opt	Mid	1 pl
-eya	16	[1]	Opt	Mid	1 sg
-eyam	16	[1]	Opt	Act	1 sg
-eyātām	16	[1]	Opt	Mid	3 du
-eyāthām	16	[1]	Opt	Mid	2 du
-eyuḥ	16	[1]	Opt	Act	3 pl
-eran	16	[1]	Opt	Mid	3 pl
-eva	16	[1]	Opt	Act	1 du
-evahi	16	[1]	Opt	Mid	1 du
-ai	16	[1]	Imv	Mid	1 sg
-ai	16	[5]	Imv	Mid	1 sg
-ai	16	[8]	Imv	Mid	1 sg
-ai	16	[9]	Imv	Mid	1 sg
-ai	16	[11]	Imv	Mid	1 sg
-oḥ	16	[7]	Imf	Act	2 sg
-ot	16	[6]	Imf	Act	3 sg
-ot	16	[7]	Imf	Act	3 sg
-oti	16	[6]	Ind	Act	3 sg
-oti	16	[7]	Ind	Act	3 sg
-otu	16	[6]	Imv	Act	3 sg
-otu	16	[7]	Imv	Act	3 sg
-omi	16	[6]	Ind	Act	1 sg
-omi	16	[7]	Ind	Act	1 sg
-oṣi	16	[6]	Ind	Act	2 sg
-oṣi	16	[7]	Ind	Act	2 sg
-au	19	[11]	Per	Act	3 sg
-au	19	[11]	Per	Act	1 sg
-auḥ	16	[4]	Imf	Act	2 sg
-aut	16	[4]	Imf	Act	3 sg
-auti	16	[4]	Ind	Act	3 sg
-autu	16	[4]	Imv	Act	3 sg
-aumi	16	[4]	Ind	Act	1 sg
-auṣi	16	[4]	Ind	Act	2 sg
-ṭa	16	[9]	Imv	Act	2 pl
-ṭa	16	[10]	Imv	Act	2 pl
-ṭa	16	[9]	Imf	Act	2 pl
-ṭa	16	[10]	Imf	Act	2 pl
-ṭa	16	[9]	Imf	Mid	3 sg
-ṭaḥ	16	[9]	Ind	Act	3 du
-ṭaḥ	16	[10]	Ind	Act	3 du
-ṭam	16	[9]	Imv	Act	2 du
-ṭam	16	[10]	Imv	Act	2 du
-ṭam	16	[9]	Imf	Act	2 du
-ṭam	16	[10]	Imf	Act	2 du
-ṭām	16	[9]	Imv	Act	3 du
-ṭām	16	[10]	Imv	Act	3 du
-ṭām	16	[9]	Imf	Act	3 du
-ṭām	16	[10]	Imf	Act	3 du
-ṭām	16	[9]	Imv	Mid	3 sg
-ṭi	16	[9]	Ind	Act	3 sg
-ṭi	16	[10]	Ind	Act	3 sg
-ṭu	16	[9]	Imv	Act	3 sg
-ṭu	16	[10]	Imv	Act	3 sg
-ṭe	16	[9]	Ind	Mid	3 sg
-ṭha	16	[9]	Ind	Act	2 pl
-ṭha	16	[10]	Ind	Act	2 pl
-ṭhaḥ	16	[9]	Ind	Act	2 du
-ṭhaḥ	16	[10]	Ind	Act	2 du
-ṭhāḥ	16	[9]	Imf	Mid	2 sg
-ḍhi	16	[9]	Imv	Act	2 sg
-ḍhi	16	[10]	Imv	Act	2 sg
-ḍhvam	16	[9]	Imv	Mid	2 pl
-ḍhvam	16	[9]	Imf	Mid	2 pl
-ḍhvam	22	[3]	Aor	Mid	2 pl
-ḍhve	16	[9]	Ind	Mid	2 pl
-ḍhve	19	[8]	Per	Mid	2 pl
-ta	16	[8]	Imv	Act	2 pl
-ta	16	[8]	Imf	Act	2 pl

Table 29. Verb Endings 239

Ending		Class	Type	Tense	Voice	Person
-ta	....	16	[8]	Imf	Mid	3 sg
-ta	....	22	[4]	Aor	Act	2 pl
-ta	....	22	[4]	Aor	Mid	3 sg
-taḥ	....	16	[8]	Ind	Act	3du
-tam	...	16	[8]	Imv	Act	2du
-tam	...	16	[8]	Imf	Act	2du
-tam	...	22	[4]	Aor	Act	2du
-tām	...	16	[8]	Imv	Act	3du
-tām	...	16	[8]	Imf	Act	3du
-tām	...	16	[8]	Imv	Mid	3 sg
-tām	...	22	[4]	Aor	Act	3du
-ti	....	16	[8]	Ind	Act	3 sg
-tu	....	16	[8]	Imv	Act	3 sg
-te	....	16	[8]	Ind	Mid	3 sg
-tha	....	16	[8]	Ind	Act	2 pl
-tha	....	19	[8]	Per	Act	2 sg
-thaḥ	...	16	[8]	Ind	Act	2du
-thāḥ	...	16	[8]	Imf	Mid	2 sg
-thāḥ	...	22	[4]	Aor	Mid	2 sg
-dha	...	16	[11]	Ind	Act	2 pl
-dha	...	16	[11]	Imv	Act	2 pl
-dha	...	16	[11]	Imf	Act	2 pl
-dha	...	16	[11]	Imf	Mid	3 sg
-dhaḥ	..	16	[11]	Ind	Act	3du
-dhaḥ	..	16	[11]	Ind	Act	2du
-dham	..	16	[11]	Imv	Act	2du
-dham	..	16	[11]	Imf	Act	2du
-dhāḥ	..	16	[11]	Imf	Mid	2 sg
-dhām	..	16	[11]	Imv	Act	3du
-dhām	..	16	[11]	Imf	Act	3du
-dhām	..	16	[11]	Imv	Mid	3 sg
-dhi	....	16	[8]	Imv	Act	2 sg
-dhi	....	16	[11]	Ind	Act	3 sg
-dhi	....	16	[11]	Imv	Act	2 sg
-dhu	...	16	[11]	Imv	Act	3 sg
-dhe	...	16	[11]	Ind	Mid	3 sg
-dhvam	.	16	[8]	Imv	Mid	2 pl
-dhvam	.	16	[8]	Imf	Mid	2 pl
-dhvam	.	16	[11]	Imv	Mid	2 pl
-dhvam	.	16	[11]	Imf	Mid	2 pl
-dhvam	.	22	[4]	Aor	Mid	2 pl
-dhve	...	16	[8]	Ind	Mid	2 pl
-dhve	...	16	[11]	Ind	Mid	2 pl
-ma	....	16	[6]	Imf	Act	1 pl
-ma	....	16	[8]	Imf	Act	1 pl
-ma	....	16	[9]	Imf	Act	1 pl
-ma	....	16	[10]	Imf	Act	1 pl
-ma	....	16	[11]	Imf	Act	1 pl
-ma	....	19	[8]	Per	Act	1 pl
-maḥ	...	16	[6]	Ind	Act	1 pl
-maḥ	...	16	[8]	Ind	Act	1 pl
-maḥ	...	16	[9]	Ind	Act	1 pl
-maḥ	...	16	[10]	Ind	Act	1 pl
-maḥ	...	16	[11]	Ind	Act	1 pl
-mahi	..	16	[6]	Imf	Mid	1 pl
-mahi	..	16	[9]	Imf	Mid	1 pl
-mahi	..	16	[8]	Imf	Mid	1 pl
-mahi	..	16	[11]	Imf	Mid	1 pl
-mahe	..	16	[6]	Ind	Mid	1 pl
-mahe	..	16	[8]	Ind	Mid	1 pl
-mahe	..	16	[9]	Ind	Mid	1 pl
-mahe	..	16	[11]	Ind	Mid	1 pl
-mahe	..	19	[8]	Per	Mid	1 pl
-mi	....	16	[8]	Ind	Act	1 sg
-mi	....	16	[9]	Ind	Act	1 sg
-mi	....	16	[10]	Ind	Act	1 sg
-mi	....	16	[11]	Ind	Act	1 sg
-yāḥ	....	16	[3]	Opt	Act	2 sg
-yāḥ	....	16	[8]	Opt	Act	2 sg
-yāḥ	....	16	[9]	Opt	Act	2 sg
-yāḥ	....	16	[10]	Opt	Act	2 sg
-yāḥ	....	16	[11]	Opt	Act	2 sg
-yāt	....	16	[3]	Opt	Act	3 sg
-yāt	....	16	[8]	Opt	Act	3 sg
-yāt	....	16	[9]	Opt	Act	3 sg
-yāt	....	16	[10]	Opt	Act	3 sg
-yāt	....	16	[11]	Opt	Act	3 sg
-yāta	...	16	[3]	Opt	Act	2 pl
-yāta	...	16	[8]	Opt	Act	2 pl
-yāta	...	16	[9]	Opt	Act	2 pl
-yāta	...	16	[10]	Opt	Act	2 pl
-yāta	...	16	[11]	Opt	Act	2 pl
-yātam	..	16	[3]	Opt	Act	2du
-yātam	..	16	[8]	Opt	Act	2du
-yātam	..	16	[9]	Opt	Act	2du
-yātam	..	16	[10]	Opt	Act	2du
-yātam	..	16	[11]	Opt	Act	2du
-yātām	..	16	[3]	Opt	Act	3du
-yātām	..	16	[8]	Opt	Act	3du
-yātām	..	16	[9]	Opt	Act	3du
-yātām	..	16	[10]	Opt	Act	3du
-yātām	..	16	[11]	Opt	Act	3du

-yām ...	16	[3]	Opt	Act	1 sg
-yām ...	16	[8]	Opt	Act	1 sg
-yām ...	16	[9]	Opt	Act	1 sg
-yām ...	16	[10]	Opt	Act	1 sg
-yām ...	16	[11]	Opt	Act	1 sg
-yāma ..	16	[3]	Opt	Act	1 pl
-yāma ..	16	[8]	Opt	Act	1 pl
-yāma ..	16	[9]	Opt	Act	1 pl
-yāma ..	16	[10]	Opt	Act	1 pl
-yāma ..	16	[11]	Opt	Act	1 pl
-yāva ...	16	[3]	Opt	Act	1 du
-yāva ...	16	[8]	Opt	Act	1 du
-yāva ...	16	[9]	Opt	Act	1 du
-yāva ...	16	[10]	Opt	Act	1 du
-yāva ...	16	[11]	Opt	Act	1 du
-yuḥ ...	16	[3]	Opt	Act	3 pl
-yuḥ ...	16	[8]	Opt	Act	3 pl
-yuḥ ...	16	[9]	Opt	Act	3 pl
-yuḥ ...	16	[10]	Opt	Act	3 pl
-yuḥ ...	16	[11]	Opt	Act	3 pl
-va	16	[6]	Imf	Act	1 du
-va	16	[8]	Imf	Act	1 du
-va	16	[9]	Imf	Act	1 du
-va	16	[10]	Imf	Act	1 du
-va	16	[11]	Imf	Act	1 du
-va	19	[8]	Per	Act	1 du
-vaḥ	16	[6]	Ind	Act	1 du
-vaḥ	16	[8]	Ind	Act	1 du
-vaḥ	16	[9]	Ind	Act	1 du
-vaḥ	16	[10]	Ind	Act	1 du
-vaḥ	16	[11]	Ind	Act	1 du
-vata ...	16	[6]	Imf	Mid	3 pl
-vata ...	16	[7]	Imf	Mid	3 pl
-vatām ..	16	[6]	Imv	Mid	3 pl
-vatām ..	16	[7]	Imv	Mid	3 pl
-vati ...	16	[7]	Ind	Act	3 pl
-vatu ...	16	[7]	Imv	Act	3 pl
-vate ...	16	[6]	Ind	Mid	3 pl
-vate ...	16	[7]	Ind	Mid	3 pl
-van	16	[6]	Imf	Act	3 pl
-vanti ..	16	[6]	Ind	Act	3 pl
-vantu ..	16	[6]	Imv	Act	3 pl
-vahi ...	16	[6]	Imf	Mid	1 du
-vahi ...	16	[8]	Imf	Mid	1 du
-vahi ...	16	[9]	Imf	Mid	1 du
-vahi ...	16	[11]	Imf	Mid	1 du
-vahe ...	16	[6]	Ind	Mid	1 du
-vahe ...	16	[8]	Ind	Mid	1 du
-vahe ...	16	[9]	Ind	Mid	1 du
-vahe ...	16	[11]	Ind	Mid	1 du
-vahe ...	19	[8]	Per	Mid	1 du
-vātām ..	16	[6]	Imv	Mid	3 du
-vātām ..	16	[6]	Imf	Mid	3 du
-vātām ..	16	[7]	Imv	Mid	3 du
-vātām ..	16	[7]	Imf	Mid	3 du
-vāte ...	16	[6]	Ind	Mid	3 du
-vāte ...	16	[7]	Ind	Mid	3 du
-vāthām .	16	[6]	Imv	Mid	2 du
-vāthām .	16	[6]	Imf	Mid	2 du
-vāthām .	16	[7]	Imv	Mid	2 du
-vāthām .	16	[7]	Imf	Mid	2 du
-vāthe ..	16	[6]	Ind	Mid	2 du
-vāthe ..	16	[7]	Ind	Mid	2 du
-vi	16	[6]	Imf	Mid	1 sg
-vi	16	[7]	Imf	Mid	1 sg
-vīta ...	16	[6]	Opt	Mid	3 sg
-vīta ...	16	[7]	Opt	Mid	3 sg
-vīthāḥ .	16	[6]	Opt	Mid	2 sg
-vīthāḥ .	16	[7]	Opt	Mid	2 sg
-vīdhvam	16	[6]	Opt	Mid	2 pl
-vīdhvam	16	[7]	Opt	Mid	2 pl
-vīmahi .	16	[6]	Opt	Mid	1 pl
-vīmahi .	16	[7]	Opt	Mid	1 pl
-vīya ...	16	[6]	Opt	Mid	1 sg
-vīya ...	16	[7]	Opt	Mid	1 sg
-vīyātām	16	[6]	Opt	Mid	3 du
-vīyātām	16	[7]	Opt	Mid	3 du
-vīyāthām	16	[6]	Opt	Mid	2 du
-vīyāthām	16	[7]	Opt	Mid	2 du
-vīran ..	16	[6]	Opt	Mid	3 pl
-vīran ..	16	[7]	Opt	Mid	3 pl
-vīvahi .	16	[6]	Opt	Mid	1 du
-vīvahi .	16	[7]	Opt	Mid	1 du
-ve	16	[6]	Ind	Mid	1 sg
-ve	16	[7]	Ind	Mid	1 sg
-ṣaḥ	22	[2]	Aor	Act	2 sg
-ṣat	22	[2]	Aor	Act	3 sg
-ṣata ...	22	[2]	Aor	Act	2 pl
-ṣata ...	22	[3]	Aor	Mid	3 pl
-ṣatam ..	22	[2]	Aor	Act	2 du
-ṣatām ..	22	[2]	Aor	Act	3 du
-ṣathāḥ .	22	[2]	Aor	Mid	2 sg

Table 29. Verb Endings 241

-ṣadhvam	22	[2]	Aor	Mid	2	pl
-ṣan	22	[2]	Aor	Act	3	pl
-ṣanta	22	[2]	Aor	Mid	3	pl
-ṣam	22	[2]	Aor	Act	1	sg
-ṣam	22	[3]	Aor	Act	1	sg
-ṣāta	22	[2]	Aor	Mid	3	sg
-ṣātām	22	[2]	Aor	Mid	3	du
-ṣātām	22	[3]	Aor	Mid	3	du
-ṣāthām	22	[2]	Aor	Mid	2	du
-ṣāthām	22	[3]	Aor	Mid	2	du
-ṣāma	22	[2]	Aor	Act	1	pl
-ṣāmahi	22	[2]	Aor	Mid	1	pl
-ṣāva	22	[2]	Aor	Act	1	du
-ṣāvahi	22	[2]	Aor	Mid	1	du
-ṣi	16	[8]	Ind	Act	2	sg
-ṣi	16	[9]	Ind	Act	2	sg
-ṣi	16	[10]	Ind	Act	2	sg
-ṣi	22	[2]	Aor	Mid	1	sg
-ṣi	22	[3]	Aor	Mid	1	sg
-ṣīḥ	22	[3]	Aor	Act	2	sg
-ṣīt	22	[3]	Aor	Act	3	sg
-ṣuḥ	22	[3]	Aor	Act	3	pl
-ṣe	16	[8]	Ind	Mid	2	sg
-ṣe	16	[9]	Ind	Mid	2	sg
-ṣe	19	[8]	Per	Mid	2	sg
-ṣṭa	22	[3]	Aor	Act	2	pl
-ṣṭa	22	[3]	Aor	Mid	3	sg
-ṣṭam	22	[3]	Aor	Act	2	du
-ṣṭām	22	[3]	Aor	Act	3	du
-ṣṭhāḥ	22	[3]	Aor	Mid	2	sg
-ṣma	22	[3]	Aor	Act	1	pl
-ṣmahi	22	[3]	Aor	Mid	1	pl
-ṣva	16	[8]	Imv	Mid	2	sg
-ṣva	16	[9]	Imv	Mid	2	sg
-ṣva	22	[3]	Aor	Act	1	du
-ṣvahi	22	[3]	Aor	Mid	1	du
-sata	22	[4]	Aor	Mid	3	pl
-sam	22	[4]	Aor	Act	1	sg
-sātām	22	[4]	Aor	Mid	3	du
-sāthām	22	[4]	Aor	Mid	2	du
-si	16	[11]	Ind	Act	2	sg
-si	22	[4]	Aor	Mid	1	sg
-sīḥ	22	[4]	Aor	Act	2	sg
-sīt	22	[4]	Aor	Act	3	sg
-suḥ	22	[4]	Aor	Act	3	pl
-se	16	[11]	Ind	Mid	2	sg
-sma	22	[4]	Aor	Act	1	pl
-smahi	22	[4]	Aor	Mid	1	pl
-sva	16	[11]	Imv	Mid	2	sg
-sva	22	[4]	Aor	Act	1	du
-svahi	22	[4]	Aor	Mid	1	du

Table 30. Index to noun endings. /120.

Table 30. Noun Endings 243

-adbhiḥ . . . . . 6 [13]	Ins	pl
-adbhiḥ . . . . . 6 [29]	Ins	pl
-adbhyaḥ . . . . 6 [12]	Dat	pl
-adbhyaḥ . . . . 6 [12]	Abl	pl
-adbhyaḥ . . . . 6 [13]	Dat	pl
-adbhyaḥ . . . . 6 [13]	Abl	pl
-adbhyaḥ . . . . 6 [29]	Dat	pl
-adbhyaḥ . . . . 6 [29]	Abl	pl
-adbhyām . . . 6 [12]	Ins	du
-adbhyām . . . 6 [12]	Dat	du
-adbhyām . . . 6 [12]	Abl	du
-adbhyām . . . 6 [13]	Ins	du
-adbhyām . . . 6 [13]	Dat	du
-adbhyām . . . 6 [13]	Abl	du
-adbhyām . . . 6 [29]	Ins	du
-adbhyām . . . 6 [29]	Dat	du
-adbhyām . . . 6 [29]	Abl	du
-an . . . . 6 [9]	Voc	sg
-an . . . . 6 [10]	Voc	sg
-an . . . . 6 [12]	Nom	sg
-an . . . . 6 [12]	Voc	sg
-an . . . . 6 [13]	Voc	sg
-an . . . . 6 [14]	Voc	sg
-an . . . . 6 [26]	Voc	sg
-an . . . . 6 [27]	Voc	sg
-anaḥ . . . . . . 6 [9]	Acc	pl
-anaḥ . . . . . . 6 [9]	Abl	sg
-anaḥ . . . . . . 6 [9]	Gen	sg
-anā . . . . 6 [9]	Ins	sg
-anām . . . . . . 6 [9]	Gen	pl
-ani . . . . 6 [9]	Loc	sg
-ani . . . . 6 [10]	Loc	sg
-ani . . . . 6 [27]	Loc	sg
-anī . . . . 6 [27]	Nom	du
-anī . . . . 6 [27]	Acc	du
-anī . . . . 6 [27]	Voc	du
-ane . . . . 6 [9]	Dat	sg
-anoḥ . . . . . . 6 [9]	Gen	du
-anoḥ . . . . . . 6 [9]	Loc	du
-antaḥ . . . . . . 6 [12]	Nom	pl
-antaḥ . . . . . . 6 [12]	Voc	pl
-antaḥ . . . . . . 6 [13]	Nom	pl
-antaḥ . . . . . . 6 [13]	Voc	pl
-antam . . . . . . 6 [12]	Acc	sg
-antam . . . . . . 6 [13]	Acc	sg
-anti . . . . 6 [29]	Nom	pl

-anti . . . . . . 6 [29]	Acc	pl
-anti . . . . . . 6 [29]	Voc	pl
-antī . . . . 6 [29]	Nom	du
-antī . . . . 6 [29]	Acc	du
-antī . . . . 6 [29]	Voc	du
-antau . . . . . . 6 [12]	Nom	du
-antau . . . . . . 6 [12]	Acc	du
-antau . . . . . . 6 [12]	Voc	du
-antau . . . . . . 6 [13]	Nom	du
-antau . . . . . . 6 [13]	Acc	du
-antau . . . . . . 6 [13]	Voc	du
-abhiḥ . . . . . 6 [9]	Ins	pl
-abhiḥ . . . . . 6 [10]	Ins	pl
-abhiḥ . . . . . 6 [26]	Ins	pl
-abhiḥ . . . . . 6 [27]	Ins	pl
-abhyaḥ . . . . 6 [9]	Dat	pl
-abhyaḥ . . . . 6 [9]	Abl	pl
-abhyaḥ . . . . 6 [10]	Dat	pl
-abhyaḥ . . . . 6 [10]	Abl	pl
-abhyaḥ . . . . 6 [26]	Dat	pl
-abhyaḥ . . . . 6 [26]	Abl	pl
-abhyaḥ . . . . 6 [27]	Dat	pl
-abhyaḥ . . . . 6 [27]	Abl	pl
-abhyām . . . . 6 [9]	Ins	du
-abhyām . . . . 6 [9]	Dat	du
-abhyām . . . . 6 [9]	Abl	du
-abhyām . . . . 6 [10]	Ins	du
-abhyām . . . . 6 [10]	Dat	du
-abhyām . . . . 6 [10]	Abl	du
-abhyām . . . . 6 [26]	Ins	du
-abhyām . . . . 6 [26]	Dat	du
-abhyām . . . . 6 [26]	Abl	du
-abhyām . . . . 6 [27]	Ins	du
-abhyām . . . . 6 [27]	Dat	du
-abhyām . . . . 6 [27]	Abl	du
-am . . . . 6 [1]	Acc	sg
-am . . . . 6 [6]	Acc	sg
-am . . . . 6 [7]	Acc	sg
-am . . . . 6 [17]	Nom	sg
-am . . . . 6 [17]	Acc	sg
-ayaḥ . . . . . . 6 [2]	Nom	pl
-ayaḥ . . . . . . 6 [2]	Voc	pl
-ayaḥ . . . . . . 6 [35]	Nom	pl
-ayaḥ . . . . . . 6 [35]	Voc	pl
-ayā . . . . 6 [32]	Ins	sg
-aye . . . . 6 [2]	Dat	sg

-aye .... 6 [35]	Dat	sg
-ayoḥ ...... 6 [1]	Gen	du
-ayoḥ ...... 6 [1]	Loc	du
-ayoḥ ...... 6 [17]	Gen	du
-ayoḥ ...... 6 [17]	Loc	du
-ayoḥ ...... 6 [32]	Gen	du
-ayoḥ ...... 6 [32]	Loc	du
-araḥ ...... 6 [5]	Nom	pl
-araḥ ...... 6 [5]	Voc	pl
-araḥ ...... 6 [40]	Nom	pl
-araḥ ...... 6 [40]	Voc	pl
-aram ..... 6 [5]	Acc	sg
-aram ..... 6 [40]	Acc	sg
-ari .... 6 [4]	Loc	sg
-ari .... 6 [5]	Loc	sg
-ari .... 6 [40]	Loc	sg
-arau ...... 6 [5]	Nom	du
-arau ...... 6 [5]	Acc	du
-arau ...... 6 [5]	Voc	du
-arau ...... 6 [40]	Nom	du
-arau ...... 6 [40]	Acc	du
-arau ...... 6 [40]	Voc	du
-avaḥ ...... 6 [3]	Nom	pl
-avaḥ ...... 6 [3]	Voc	pl
-avaḥ ...... 6 [38]	Nom	pl
-avaḥ ...... 6 [38]	Voc	pl
-ave ...... 6 [3]	Dat	sg
-ave ...... 6 [38]	Dat	sg
-asaḥ ...... 6 [8]	Nom	pl
-asaḥ ...... 6 [8]	Acc	pl
-asaḥ ...... 6 [8]	Voc	pl
-asaḥ ...... 6 [8]	Abl	sg
-asaḥ ...... 6 [8]	Gen	sg
-asaḥ ...... 6 [14]	Acc	pl
-asaḥ ...... 6 [14]	Abl	sg
-asaḥ ...... 6 [14]	Gen	sg
-asaḥ ...... 6 [23]	Abl	sg
-asaḥ ...... 6 [23]	Gen	sg
-asam ..... 6 [8]	Acc	sg
-asā .... 6 [8]	Ins	sg
-asā .... 6 [14]	Ins	sg
-asā .... 6 [23]	Ins	sg
-asām ..... 6 [8]	Gen	pl
-asām ..... 6 [14]	Gen	pl
-asām ..... 6 [23]	Gen	pl
-asi .... 6 [8]	Loc	sg

-asi .... 6 [14]	Loc	sg
-asi .... 6 [23]	Loc	sg
-asī .... 6 [23]	Nom	du
-asī .... 6 [23]	Acc	du
-asī .... 6 [23]	Voc	du
-asu .... 6 [9]	Loc	pl
-asu .... 6 [10]	Loc	pl
-asu .... 6 [26]	Loc	pl
-asu .... 6 [27]	Loc	pl
-ase .... 6 [8]	Dat	sg
-ase .... 6 [14]	Dat	sg
-ase .... 6 [23]	Dat	sg
-asoḥ ...... 6 [8]	Gen	du
-asoḥ ...... 6 [8]	Loc	du
-asoḥ ...... 6 [14]	Gen	du
-asoḥ ...... 6 [14]	Loc	du
-asoḥ ...... 6 [23]	Gen	du
-asoḥ ...... 6 [23]	Loc	du
-asau ...... 6 [8]	Nom	du
-asau ...... 6 [8]	Acc	du
-asau ...... 6 [8]	Voc	du
-asya ...... 6 [1]	Gen	sg
-asya ...... 6 [17]	Gen	sg
-ā .... 6 [4]	Nom	sg
-ā .... 6 [5]	Nom	sg
-ā .... 6 [6]	Ins	sg
-ā .... 6 [7]	Ins	sg
-ā .... 6 [9]	Nom	sg
-ā .... 6 [10]	Nom	sg
-ā .... 6 [21]	Ins	sg
-ā .... 6 [22]	Ins	sg
-ā .... 6 [32]	Nom	sg
-ā .... 6 [40]	Nom	sg
-āṃsaḥ .... 6 [14]	Nom	pl
-āṃsaḥ .... 6 [14]	Voc	pl
-āṃsam .... 6 [14]	Acc	sg
-āṃsi ...... 6 [23]	Nom	pl
-āṃsi ...... 6 [23]	Acc	pl
-āṃsi ...... 6 [23]	Voc	pl
-āṃsau .... 6 [14]	Nom	du
-āṃsau .... 6 [14]	Acc	du
-āṃsau .... 6 [14]	Voc	du
-āḥ .... 6 [1]	Nom	pl
-āḥ .... 6 [1]	Voc	pl
-āḥ .... 6 [8]	Nom	sg
-āḥ .... 6 [32]	Nom	pl

Table 30. Noun Endings 245

-āḥ	. . . .	6	[32]	Acc	pl			
-āḥ	. . . .	6	[32]	Voc	pl			
-āṇi	. . . .	6	[26]	Nom	pl			
-āṇi	. . . .	6	[26]	Acc	pl			
-āṇi	. . . .	6	[26]	Voc	pl			
-āt	. . . .	6	[1]	Abl	sg			
-āt	. . . .	6	[17]	Abl	sg			
-ān	. . . .	6	[1]	Acc	pl			
-ān	. . . .	6	[13]	Nom	sg			
-ān	. . . .	6	[14]	Nom	sg			
-ānaḥ	. . . . . .	6	[9]	Nom	pl			
-ānaḥ	. . . . . .	6	[9]	Voc	pl			
-ānaḥ	. . . . . .	6	[10]	Nom	pl			
-ānaḥ	. . . . . .	6	[10]	Voc	pl			
-ānam	. . . . .	6	[9]	Acc	sg			
-ānam	. . . . .	6	[10]	Acc	sg			
-ānām	. . . . .	6	[1]	Gen	pl			
-ānām	. . . . .	6	[17]	Gen	pl			
-ānām	. . . . .	6	[32]	Gen	pl			
-āni	. . . .	6	[17]	Nom	pl			
-āni	. . . .	6	[17]	Acc	pl			
-āni	. . . .	6	[17]	Voc	pl			
-āni	. . . .	6	[27]	Nom	pl			
-āni	. . . .	6	[27]	Acc	pl			
-āni	. . . .	6	[27]	Voc	pl			
-ānau	. . . . . .	6	[9]	Nom	du			
-ānau	. . . . . .	6	[9]	Acc	du			
-ānau	. . . . . .	6	[9]	Voc	du			
-ānau	. . . . . .	6	[10]	Nom	du			
-ānau	. . . . . .	6	[10]	Acc	du			
-ānau	. . . . . .	6	[10]	Voc	du			
-ābhiḥ	. . . . . .	6	[32]	Ins	pl			
-ābhyaḥ	. . . . .	6	[32]	Dat	pl			
-ābhyaḥ	. . . . .	6	[32]	Abl	pl			
-ābhyām	. . . .	6	[1]	Ins	du			
-ābhyām	. . . .	6	[1]	Dat	du			
-ābhyām	. . . .	6	[1]	Abl	du			
-ābhyām	. . . .	6	[17]	Ins	du			
-ābhyām	. . . .	6	[17]	Dat	du			
-ābhyām	. . . .	6	[17]	Abl	du			
-ābhyām	. . . .	6	[32]	Ins	du			
-ābhyām	. . . .	6	[32]	Dat	du			
-ābhyām	. . . .	6	[32]	Abl	du			
-ām	. . . .	6	[6]	Gen	pl			
-ām	. . . .	6	[7]	Gen	pl			
-ām	. . . .	6	[21]	Gen	pl			
-ām	. . . .	6	[22]	Gen	pl
-ām	. . . .	6	[32]	Acc	sg
-āya	. . . .	6	[1]	Dat	sg
-āya	. . . .	6	[17]	Dat	sg
-āyāḥ	. . . . . .	6	[32]	Abl	sg
-āyāḥ	. . . . . .	6	[32]	Gen	sg
-āyām	. . . . .	6	[32]	Loc	sg
-āyai	. . . . . .	6	[32]	Dat	sg
-āraḥ	. . . . . .	6	[4]	Nom	pl
-āraḥ	. . . . . .	6	[4]	Voc	pl
-āram	. . . . .	6	[4]	Acc	sg
-ārau	. . . . . .	6	[4]	Nom	du
-ārau	. . . . . .	6	[4]	Acc	du
-ārau	. . . . . .	6	[4]	Voc	du
-āvaḥ	. . . . . .	6	[39]	Nom	pl
-āvaḥ	. . . . . .	6	[39]	Acc	pl
-āvaḥ	. . . . . .	6	[39]	Voc	pl
-āvaḥ	. . . . . .	6	[39]	Abl	sg
-āvaḥ	. . . . . .	6	[39]	Gen	sg
-āvam	. . . . .	6	[39]	Acc	sg
-āvā	. . . .	6	[39]	Ins	sg
-āvām	. . . . .	6	[39]	Gen	pl
-āvi	. . . .	6	[39]	Loc	sg
-āve	. . . .	6	[39]	Dat	sg
-āvoḥ	. . . . . .	6	[39]	Gen	du
-āvoḥ	. . . . . .	6	[39]	Loc	du
-āvau	. . . . . .	6	[39]	Nom	du
-āvau	. . . . . .	6	[39]	Acc	du
-āvau	. . . . . .	6	[39]	Voc	du
-āsu	. . . .	6	[32]	Loc	pl
-i	. . . .	6	[6]	Loc	sg
-i	. . . .	6	[7]	Loc	sg
-i	. . . .	6	[18]	Nom	sg
-i	. . . .	6	[18]	Acc	sg
-i	. . . .	6	[18]	Voc	sg
-i	. . . .	6	[21]	Nom	pl
-i	. . . .	6	[21]	Acc	pl
-i	. . . .	6	[21]	Voc	pl
-i	. . . .	6	[21]	Loc	sg
-i	. . . .	6	[22]	Nom	pl
-i	. . . .	6	[22]	Acc	pl
-i	. . . .	6	[22]	Voc	pl
-i	. . . .	6	[22]	Loc	sg
-i	. . . .	6	[28]	Nom	sg
-i	. . . .	6	[28]	Acc	sg
-i	. . . .	6	[28]	Voc	sg

Table 30. Noun Endings
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-iyoḥ	6 [34]	Loc	du
-iyau	6 [34]	Nom	du
-iyau	6 [34]	Acc	du
-iyau	6 [34]	Voc	du
-irbhiḥ	6 [24]	Ins	pl
-irbhyaḥ	6 [24]	Dat	pl
-irbhyaḥ	6 [24]	Abl	pl
-irbhyām	6 [24]	Ins	du
-irbhyām	6 [24]	Dat	du
-irbhyām	6 [24]	Abl	du
-ivat	6 [30]	Nom	sg
-ivat	6 [30]	Acc	sg
-ivat	6 [30]	Voc	sg
-ivatsu	6 [15]	Loc	pl
-ivatsu	6 [30]	Loc	pl
-ivadbhiḥ	6 [15]	Ins	pl
-ivadbhiḥ	6 [30]	Ins	pl
-ivadbhyaḥ	6 [15]	Dat	pl
-ivadbhyaḥ	6 [15]	Abl	pl
-ivadbhyaḥ	6 [30]	Dat	pl
-ivadbhyaḥ	6 [30]	Abl	pl
-ivadbhyām	6 [15]	Ins	du
-ivadbhyām	6 [15]	Dat	du
-ivadbhyām	6 [15]	Abl	du
-ivadbhyām	6 [30]	Ins	du
-ivadbhyām	6 [30]	Dat	du
-ivadbhyām	6 [30]	Abl	du
-ivan	6 [15]	Voc	sg
-ivāṃsaḥ	6 [15]	Nom	pl
-ivāṃsaḥ	6 [15]	Voc	pl
-ivāṃsam	6 [15]	Acc	sg
-ivāṃsi	6 [30]	Nom	pl
-ivāṃsi	6 [30]	Acc	pl
-ivāṃsi	6 [30]	Voc	pl
-ivāṃsau	6 [15]	Nom	du
-ivāṃsau	6 [15]	Acc	du
-ivāṃsau	6 [15]	Voc	du
-ivān	6 [15]	Nom	sg
-iṣaḥ	6 [24]	Abl	sg
-iṣaḥ	6 [24]	Gen	sg
-iṣā	6 [24]	Ins	sg
-iṣām	6 [24]	Gen	pl
-iṣi	6 [24]	Loc	sg
-iṣī	6 [24]	Nom	du
-iṣī	6 [24]	Acc	du
-iṣī	6 [24]	Voc	du
-iṣu	6 [2]	Loc	pl
-iṣu	6 [11]	Loc	pl
-iṣu	6 [18]	Loc	pl
-iṣu	6 [28]	Loc	pl
-iṣu	6 [35]	Loc	pl
-iṣe	6 [24]	Dat	sg
-iṣoḥ	6 [24]	Gen	du
-iṣoḥ	6 [24]	Loc	du
-ī	6 [2]	Nom	du
-ī	6 [2]	Acc	du
-ī	6 [2]	Voc	du
-ī	6 [11]	Nom	sg
-ī	6 [21]	Nom	du
-ī	6 [21]	Acc	du
-ī	6 [21]	Voc	du
-ī	6 [22]	Nom	du
-ī	6 [22]	Acc	du
-ī	6 [22]	Voc	du
-ī	6 [33]	Nom	sg
-ī	6 [35]	Nom	du
-ī	6 [35]	Acc	du
-ī	6 [35]	Voc	du
-īṃsi	6 [24]	Nom	pl
-īṃsi	6 [24]	Acc	pl
-īṃsi	6 [24]	Voc	pl
-īḥ	6 [33]	Acc	pl
-īḥ	6 [34]	Nom	sg
-īḥ	6 [34]	Voc	sg
-īḥ	6 [35]	Acc	pl
-īnām	6 [18]	Gen	pl
-īni	6 [18]	Nom	pl
-īni	6 [18]	Acc	pl
-īni	6 [18]	Voc	pl
-īn	6 [2]	Acc	pl
-īnām	6 [2]	Gen	pl
-īnām	6 [33]	Gen	pl
-īnām	6 [34]	Gen	pl
-īnām	6 [35]	Gen	pl
-īni	6 [28]	Nom	pl
-īni	6 [28]	Acc	pl
-īni	6 [28]	Voc	pl
-ībhiḥ	6 [33]	Ins	pl
-ībhiḥ	6 [34]	Ins	pl
-ībhyaḥ	6 [33]	Dat	du
-ībhyaḥ	6 [33]	Abl	du
-ībhyaḥ	6 [34]	Dat	du

Ending			Case	Num
-ībhyaḥ	6	[34]	Abl	du
-ībhyām	6	[33]	Ins	du
-ībhyām	6	[33]	Dat	du
-ībhyām	6	[33]	Abl	du
-ībhyām	6	[34]	Ins	du
-ībhyām	6	[34]	Dat	du
-ībhyām	6	[34]	Abl	du
-īm	6	[33]	Acc	sg
-īṣu	6	[33]	Loc	pl
-īṣu	6	[34]	Loc	pl
-u	6	[19]	Nom	sg
-u	6	[19]	Acc	sg
-u	6	[19]	Voc	sg
-u	6	[36]	Voc	sg
-uḥ	6	[3]	Nom	sg
-uḥ	6	[4]	Abl	sg
-uḥ	6	[4]	Gen	sg
-uḥ	6	[5]	Abl	sg
-uḥ	6	[5]	Gen	sg
-uḥ	6	[25]	Nom	sg
-uḥ	6	[25]	Acc	sg
-uḥ	6	[25]	Voc	sg
-uḥ	6	[38]	Nom	sg
-uḥ	6	[40]	Abl	sg
-uḥ	6	[40]	Gen	sg
-uḥṣu	6	[25]	Loc	pl
-unaḥ	6	[19]	Abl	sg
-unaḥ	6	[19]	Gen	sg
-unā	6	[3]	Ins	sg
-unā	6	[19]	Ins	sg
-uni	6	[19]	Loc	sg
-unī	6	[19]	Nom	du
-unī	6	[19]	Acc	du
-unī	6	[19]	Voc	du
-une	6	[19]	Dat	sg
-unoḥ	6	[19]	Gen	du
-unoḥ	6	[19]	Loc	du
-ubhiḥ	6	[3]	Ins	pl
-ubhiḥ	6	[19]	Ins	pl
-ubhiḥ	6	[36]	Ins	pl
-ubhiḥ	6	[38]	Ins	pl
-ubhyaḥ	6	[3]	Dat	pl
-ubhyaḥ	6	[3]	Abl	pl
-ubhyaḥ	6	[19]	Dat	pl
-ubhyaḥ	6	[19]	Abl	pl
-ubhyaḥ	6	[38]	Dat	pl
-ubhyaḥ	6	[38]	Abl	pl
-ubhyām	6	[3]	Ins	du
-ubhyām	6	[3]	Dat	du
-ubhyām	6	[3]	Abl	du
-ubhyām	6	[19]	Ins	du
-ubhyām	6	[19]	Dat	du
-ubhyām	6	[19]	Abl	du
-ubhyām	6	[38]	Ins	du
-ubhyām	6	[38]	Dat	du
-ubhyām	6	[38]	Abl	du
-um	6	[3]	Acc	sg
-um	6	[38]	Acc	sg
-urbhiḥ	6	[25]	Ins	pl
-urbhyaḥ	6	[25]	Dat	pl
-urbhyaḥ	6	[25]	Abl	pl
-urbhyām	6	[25]	Ins	du
-urbhyām	6	[25]	Dat	du
-urbhyām	6	[25]	Abl	du
-uvaḥ	6	[37]	Nom	pl
-uvaḥ	6	[37]	Acc	pl
-uvaḥ	6	[37]	Voc	pl
-uvaḥ	6	[37]	Abl	sg
-uvaḥ	6	[37]	Gen	sg
-uvam	6	[37]	Acc	sg
-uvā	6	[37]	Ins	sg
-uvāḥ	6	[37]	Abl	sg
-uvāḥ	6	[37]	Gen	sg
-uvām	6	[37]	Gen	pl
-uvām	6	[37]	Loc	sg
-uvi	6	[37]	Loc	sg
-uve	6	[37]	Dat	sg
-uvai	6	[37]	Dat	sg
-uvoḥ	6	[37]	Gen	du
-uvoḥ	6	[37]	Loc	du
-uvau	6	[37]	Nom	du
-uvau	6	[37]	Acc	du
-uvau	6	[37]	Voc	du
-uṣaḥ	6	[15]	Abl	sg
-uṣaḥ	6	[15]	Gen	sg
-uṣaḥ	6	[15]	Acc	pl
-uṣaḥ	6	[25]	Abl	sg
-uṣaḥ	6	[25]	Gen	sg
-uṣaḥ	6	[30]	Abl	sg
-uṣaḥ	6	[30]	Gen	sg
-uṣā	6	[15]	Ins	sg
-uṣā	6	[25]	Ins	sg

Table 30. Noun Endings   249

-uṣā	. . . . 6 [30]	Ins	sg	-ūni	. . . . 6 [19]	Acc	pl
-uṣām	. . . . . 6 [15]	Gen	pl	-ūni	. . . . 6 [19]	Voc	pl
-uṣām	. . . . . 6 [25]	Gen	pl	-ūbhiḥ	. . . . . 6 [37]	Ins	pl
-uṣām	. . . . . 6 [30]	Gen	pl	-ūbhyaḥ	. . . . 6 [36]	Dat	pl
-uṣi	. . . . . . 6 [15]	Loc	sg	-ūbhyaḥ	. . . . 6 [36]	Abl	pl
-uṣi	. . . . . . 6 [25]	Loc	sg	-ūbhyaḥ	. . . . 6 [37]	Dat	pl
-uṣi	. . . . . . 6 [30]	Loc	sg	-ūbhyaḥ	. . . . 6 [37]	Abl	pl
-uṣī	. . . . . . 6 [25]	Nom	du	-ūbhyām	. . . . 6 [36]	Ins	du
-uṣī	. . . . . . 6 [25]	Acc	du	-ūbhyām	. . . . 6 [36]	Dat	du
-uṣī	. . . . . . 6 [25]	Voc	du	-ūbhyām	. . . . 6 [36]	Abl	du
-uṣī	. . . . . . 6 [30]	Nom	du	-ūbhyām	. . . . 6 [37]	Ins	du
-uṣī	. . . . . . 6 [30]	Acc	du	-ūbhyām	. . . . 6 [37]	Dat	du
-uṣī	. . . . . . 6 [30]	Voc	du	-ūbhyām	. . . . 6 [37]	Abl	du
-uṣu	. . . . . 6 [3]	Loc	pl	-ūm	. . . . 6 [36]	Acc	sg
-uṣu	. . . . . 6 [19]	Loc	pl	-ūṣu	. . . . 6 [36]	Loc	pl
-uṣu	. . . . . 6 [38]	Loc	pl	-ūṣu	. . . . 6 [37]	Loc	pl
-uṣe	. . . . . 6 [15]	Dat	sg	-ṛ	. . . . 6 [20]	Nom	sg
-uṣe	. . . . . 6 [25]	Dat	sg	-ṛ	. . . . 6 [20]	Acc	sg
-uṣe	. . . . . 6 [30]	Dat	sg	-ṛ	. . . . 6 [20]	Voc	sg
-uṣoḥ	. . . . . 6 [15]	Gen	du	-ṛṇaḥ	. . . . . . 6 [20]	Abl	sg
-uṣoḥ	. . . . . 6 [15]	Loc	du	-ṛṇaḥ	. . . . . . 6 [20]	Gen	sg
-uṣoḥ	. . . . . 6 [25]	Gen	du	-ṛṇā	. . . . 6 [20]	Ins	sg
-uṣoḥ	. . . . . 6 [25]	Loc	du	-ṛṇi	. . . . 6 [20]	Loc	sg
-uṣoḥ	. . . . . 6 [30]	Gen	du	-ṛṇī	. . . . 6 [20]	Nom	du
-uṣoḥ	. . . . . 6 [30]	Loc	du	-ṛṇī	. . . . 6 [20]	Acc	du
-ū	. . . . 6 [3]	Nom	du	-ṛṇī	. . . . 6 [20]	Voc	du
-ū	. . . . 6 [3]	Acc	du	-ṛṇe	. . . . 6 [20]	Dat	sg
-ū	. . . . 6 [3]	Voc	du	-ṛṇoḥ	. . . . . . 6 [20]	Gen	du
-ū	. . . . 6 [38]	Nom	du	-ṛṇoḥ	. . . . . . 6 [20]	Loc	du
-ū	. . . . 6 [38]	Acc	du	-ṛbhiḥ	. . . . 6 [4]	Ins	pl
-ū	. . . . 6 [38]	Voc	du	-ṛbhiḥ	. . . . 6 [5]	Ins	pl
-ūṃṣi	. . . . . 6 [25]	Nom	pl	-ṛbhiḥ	. . . . 6 [20]	Ins	pl
-ūṃṣi	. . . . . 6 [25]	Acc	pl	-ṛbhiḥ	. . . . 6 [40]	Ins	pl
-ūṃṣi	. . . . . 6 [25]	Voc	pl	-ṛbhyaḥ	. . . . 6 [4]	Dat	pl
-ūḥ	. . . . 6 [36]	Nom	sg	-ṛbhyaḥ	. . . . 6 [4]	Abl	pl
-ūḥ	. . . . 6 [36]	Acc	pl	-ṛbhyaḥ	. . . . 6 [5]	Dat	pl
-ūḥ	. . . . 6 [37]	Nom	sg	-ṛbhyaḥ	. . . . 6 [5]	Abl	pl
-ūḥ	. . . . 6 [37]	Voc	sg	-ṛbhyaḥ	. . . . 6 [20]	Dat	pl
-ūḥ	. . . . 6 [38]	Acc	pl	-ṛbhyaḥ	. . . . 6 [20]	Abl	pl
-ūn	. . . . . . 6 [3]	Acc	pl	-ṛbhyaḥ	. . . . 6 [40]	Dat	pl
-ūnām	. . . . . 6 [3]	Gen	pl	-ṛbhyaḥ	. . . . 6 [40]	Abl	pl
-ūnām	. . . . . 6 [19]	Gen	pl	-ṛbhyām	. . . . 6 [4]	Ins	du
-ūnām	. . . . . 6 [36]	Gen	pl	-ṛbhyām	. . . . 6 [4]	Dat	du
-ūnām	. . . . . 6 [37]	Gen	pl	-ṛbhyām	. . . . 6 [4]	Abl	du
-ūnām	. . . . . 6 [38]	Gen	pl	-ṛbhyām	. . . . 6 [5]	Ins	du
-ūni	. . . . . . 6 [19]	Nom	pl	-ṛbhyām	. . . . 6 [5]	Dat	du

-ṛbhyām	6	[5]	Abl	du	-ṝṇi	6	[20]	Voc pl
-ṛbhyām	6	[20]	Ins	du	-ṝn	6	[4]	Acc pl
-ṛbhyām	6	[20]	Dat	du	-ṝn	6	[5]	Acc pl
-ṛbhyām	6	[20]	Abl	du	-e	6	[1]	Loc sg
-ṛbhyām	6	[40]	Ins	du	-e	6	[2]	Voc sg
-ṛbhyām	6	[40]	Dat	du	-e	6	[6]	Dat sg
-ṛbhyām	6	[40]	Abl	du	-e	6	[7]	Dat sg
-ṛvat	6	[31]	Nom	sg	-e	6	[17]	Nom du
-ṛvat	6	[31]	Acc	sg	-e	6	[17]	Acc du
-ṛvat	6	[31]	Voc	sg	-e	6	[17]	Voc du
-ṛvatsu	6	[16]	Loc	pl	-e	6	[17]	Loc sg
-ṛvatsu	6	[31]	Loc	pl	-e	6	[18]	Voc sg
-ṛvadbhiḥ	6	[16]	Ins	pl	-e	6	[21]	Dat sg
-ṛvadbhiḥ	6	[31]	Ins	pl	-e	6	[22]	Dat sg
-ṛvadbhyaḥ	6	[16]	Dat	pl	-e	6	[32]	Nom du
-ṛvadbhyaḥ	6	[16]	Abl	pl	-e	6	[32]	Acc du
-ṛvadbhyaḥ	6	[31]	Dat	pl	-e	6	[32]	Voc du
-ṛvadbhyaḥ	6	[31]	Abl	pl	-e	6	[32]	Voc sg
-ṛvadbhyām	6	[16]	Ins	du	-e	6	[35]	Voc sg
-ṛvadbhyām	6	[16]	Dat	du	-eḥ	6	[2]	Abl sg
-ṛvadbhyām	6	[16]	Abl	du	-eḥ	6	[2]	Gen sg
-ṛvadbhyām	6	[31]	Ins	du	-eḥ	6	[35]	Abl sg
-ṛvadbhyām	6	[31]	Dat	du	-eḥ	6	[35]	Gen sg
-ṛvadbhyām	6	[31]	Abl	du	-ena	6	[1]	Ins sg
-ṛvan	6	[16]	Voc	sg	-ena	6	[17]	Ins sg
-ṛvāṃsaḥ	6	[16]	Nom	pl	-ebhyaḥ	6	[1]	Dat pl
-ṛvāṃsaḥ	6	[16]	Voc	pl	-ebhyaḥ	6	[1]	Abl pl
-ṛvāṃsam	6	[16]	Acc	sg	-ebhyaḥ	6	[17]	Dat pl
-ṛvāṃsi	6	[31]	Nom	pl	-ebhyaḥ	6	[17]	Abl pl
-ṛvāṃsi	6	[31]	Acc	pl	-eṣu	6	[1]	Loc pl
-ṛvāṃsi	6	[31]	Voc	pl	-eṣu	6	[17]	Loc pl
-ṛvāṃsau	6	[16]	Nom	du	-aiḥ	6	[1]	Ins pl
-ṛvāṃsau	6	[16]	Acc	du	-aiḥ	6	[17]	Ins pl
-ṛvāṃsau	6	[16]	Voc	du	-o	6	[3]	Voc sg
-ṛvān	6	[16]	Nom	sg	-o	6	[19]	Voc sg
-ṛṣu	6	[4]	Loc	pl	-o	6	[38]	Voc sg
-ṛṣu	6	[5]	Loc	pl	-oḥ	6	[3]	Abl sg
-ṛṣu	6	[20]	Loc	pl	-oḥ	6	[3]	Gen sg
-ṛṣu	6	[40]	Loc	pl	-oḥ	6	[6]	Gen du
-ṝḥ	6	[40]	Acc	pl	-oḥ	6	[6]	Loc du
-ṝṇām	6	[4]	Gen	pl	-oḥ	6	[7]	Gen du
-ṝṇām	6	[5]	Gen	pl	-oḥ	6	[7]	Loc du
-ṝṇām	6	[20]	Gen	pl	-oḥ	6	[21]	Gen du
-ṝṇām	6	[40]	Gen	pl	-oḥ	6	[21]	Loc du
-ṝṇi	6	[20]	Nom	pl	-oḥ	6	[22]	Gen du
-ṝṇi	6	[20]	Acc	pl	-oḥ	6	[22]	Loc du

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-oḥ	 6	[38]	Abl	sg	-ñām	 6	[10]	Gen	pl
-oḥ	 6	[38]	Gen	sg	-ñi	 6	[10]	Loc	sg
-obhiḥ	 6	[8]	Ins	pl	-ñe	 6	[10]	Dat	sg
-obhiḥ	 6	[14]	Ins	pl	-ñoḥ	 6	[10]	Gen	du
-obhiḥ	 6	[23]	Ins	pl	-ñoḥ	 6	[10]	Loc	du
-obhyaḥ	 6	[8]	Dat	pl	-naḥ	 6	[27]	Abl	sg
-obhyaḥ	 6	[8]	Abl	pl	-naḥ	 6	[27]	Gen	sg
-obhyaḥ	 6	[14]	Dat	pl	-nā	 6	[27]	Ins	sg
-obhyaḥ	 6	[14]	Abl	pl	-nām	 6	[27]	Gen	pl
-obhyaḥ	 6	[23]	Dat	pl	-ni	 6	[27]	Loc	sg
-obhyaḥ	 6	[23]	Abl	pl	-nī	 6	[27]	Nom	du
-obhyām	 6	[8]	Ins	du	-nī	 6	[27]	Acc	du
-obhyām	 6	[8]	Dat	du	-nī	 6	[27]	Voc	du
-obhyām	 6	[8]	Abl	du	-ne	 6	[27]	Dat	sg
-obhyām	 6	[14]	Ins	du	-noḥ	 6	[27]	Gen	du
-obhyām	 6	[14]	Dat	du	-noḥ	 6	[27]	Loc	du
-obhyām	 6	[14]	Abl	du	-bhiḥ	 6	[6]	Ins	pl
-obhyām	 6	[23]	Ins	du	-bhiḥ	 6	[7]	Ins	pl
-obhyām	 6	[23]	Dat	du	-bhiḥ	 6	[21]	Ins	pl
-obhyām	 6	[23]	Abl	du	-bhiḥ	 6	[22]	Ins	pl
-au	 6	[1]	Nom	du	-bhyaḥ	 6	[6]	Dat	pl
-au	 6	[1]	Acc	du	-bhyaḥ	 6	[6]	Abl	pl
-au	 6	[1]	Voc	du	-bhyaḥ	 6	[7]	Dat	pl
-au	 6	[2]	Loc	sg	-bhyaḥ	 6	[7]	Abl	pl
-au	 6	[3]	Loc	sg	-bhyaḥ	 6	[21]	Dat	pl
-au	 6	[6]	Nom	du	-bhyaḥ	 6	[21]	Abl	pl
-au	 6	[6]	Acc	du	-bhyaḥ	 6	[22]	Dat	pl
-au	 6	[6]	Voc	du	-bhyaḥ	 6	[22]	Abl	pl
-au	 6	[7]	Nom	du	-bhyām	 6	[6]	Ins	du
-au	 6	[7]	Acc	du	-bhyām	 6	[6]	Dat	du
-au	 6	[7]	Voc	du	-bhyām	 6	[6]	Abl	du
-au	 6	[35]	Loc	sg	-bhyām	 6	[7]	Ins	du
-au	 6	[38]	Loc	sg	-bhyām	 6	[7]	Dat	du
-auḥ	 6	[39]	Nom	sg	-bhyām	 6	[7]	Abl	du
-auḥ	 6	[39]	Voc	sg	-bhyām	 6	[21]	Ins	du
-aubhiḥ	 6	[39]	Ins	pl	-bhyām	 6	[21]	Dat	du
-aubhyaḥ	... 6	[39]	Dat	pl	-bhyām	 6	[21]	Abl	du
-aubhyaḥ	... 6	[39]	Abl	pl	-bhyām	 6	[22]	Ins	du
-aubhyām	... 6	[39]	Ins	du	-bhyām	 6	[22]	Dat	du
-aubhyām	... 6	[39]	Dat	du	-bhyām	 6	[22]	Abl	du
-aubhyām	... 6	[39]	Abl	du	-yaḥ	 6	[33]	Nom	pl
-auṣu	 6	[39]	Loc	pl	-yaḥ	 6	[33]	Voc	pl
-ñaḥ	 6	[10]	Acc	pl	-yam	 6	[34]	Acc	sg
-ñaḥ	 6	[10]	Abl	sg	-yā	 6	[33]	Ins	sg
-ñaḥ	 6	[10]	Gen	sg	-yā	 6	[35]	Ins	sg
-ñā	 6	[10]	Ins	sg	-yāḥ	 6	[33]	Abl	sg

ABBREVIATIONS

A, Act	active voice
ā	āsa (in citing periphrastic perfect active)
ǎ	a or ā
Abl	ablative case
Abs	absolutive (written with a hyphen if with prefix)
ā/c	āsa or cakre (in citing periphrastic perfect active/middle)
Acc	accusative case
Aor	aorist tense
C	consonant
c	cakre (in citing periphrastic perfect middle)
CAo	causative aorist
Cit	citation form of verb, i.e. 3rd singular of the present indicative active/middle
Condit	conditional tense
Dat	dative case
Des	desiderative
du	dual number
F	future passive participle in -avya-
Fem	feminine gender
fn	footnote
FPP	future passive participle
Fut	simple future tense
Gen	genitive case
ǐ	i or ī
Imf	imperfect tense
Imperat	imperative mood
Imv	imperative mood
Ind	present indicative (Table 29)
Indic	indicative mood
Inf	infinitive
Ins	instrumental case
Int	intensive
Loc	locative case
M, Mid	middle voice
Masc	masculine gender
Neut	neuter gender

Nom	nominative case
Opt, Optat	optative mood
Pas	passive voice
Per	perfect tense
Peri fut	periphrastic future tense
Periph	periphrastic
Pl, Plur	plural number
PPP	perfect passive participle
Prec	precative
Pres	present tense
S Fut	simple future tense
Sg, Sing	singular number
ŭ	u or ū
V	vowel
Voc	vocative case
-Vti	-eti, -oti, -arti, or -āti
ø	zero, a non-sound, as in the open gradation series ø a ā.
1	first person
2	second person
3	third person
( )	optional; e.g. nām(a)ni = nāmni or nāmani
/	or; e.g. bhuvai/-ve = bhuvai or bhuve
*	stem vocalic in 2nd grade (Tables 18, 22)
→	'may be transformed into'
⇒	'is fed into' (Table 26)
"	identical with the form immediately above
--	lacking the expected form